

Guellin

27273

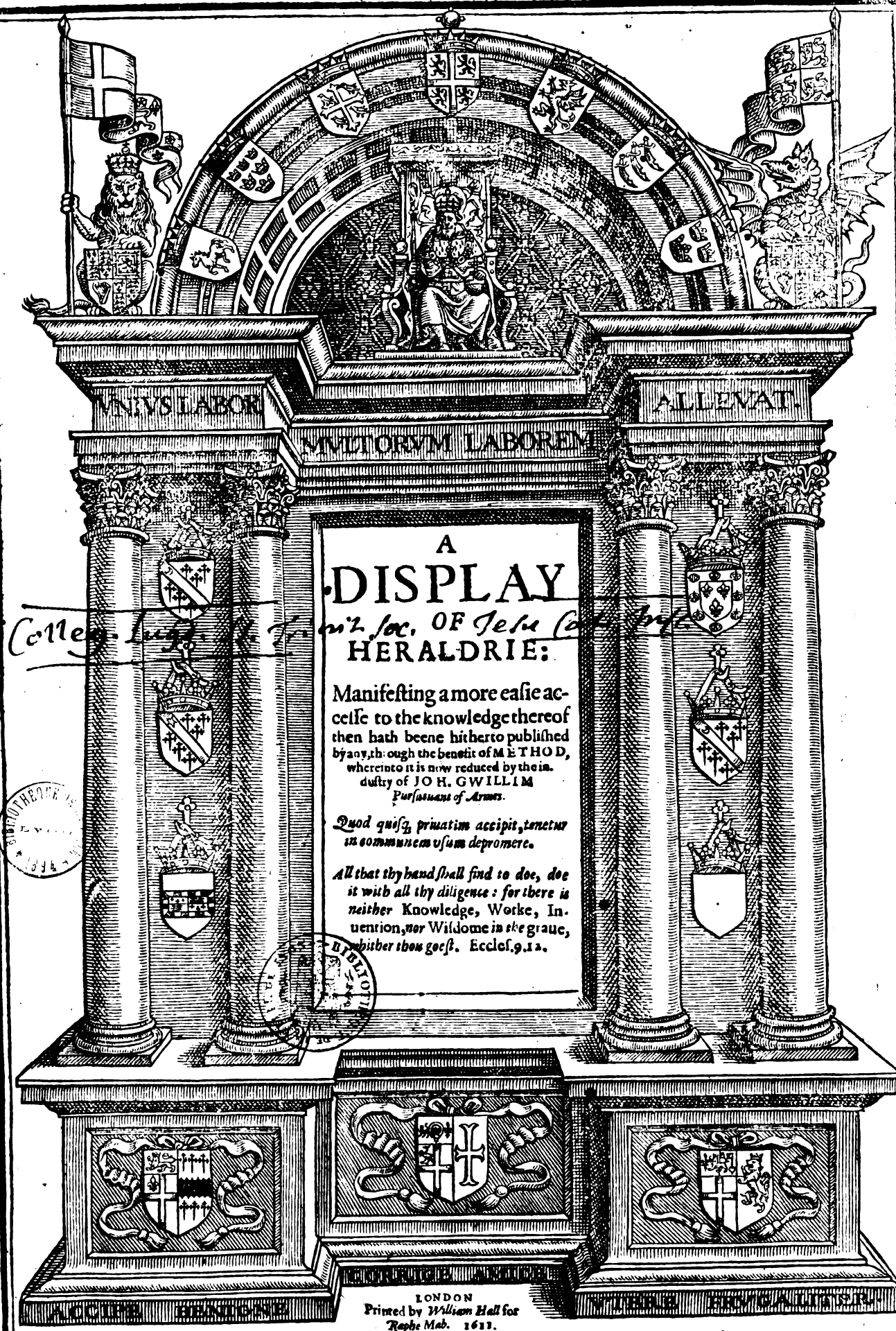
hist. G. 6 p. 383

R. P. Claudius Franciscus Menestrier So-
cietatis J E S U Bibliothecam Colle-
gii Lugdunensis S S. Trinitatis pio hoc
munere locupletavit

103820









*An Epigram explaining the Frontispice
of this worke.*

THe noble *Pindare* doth compare somewhere,
Writing with Building, and instructs vs there,
* That euery great and goodly *Edifice*,
Doth aske to haue a comely *Frontispice*.
Where (*Guillim*) better can the curious looke
T'haue this obseru'd, then in thy present *Booke*
Where, for thy proper matter, thou hast made
A *Front* so true, as *Sight* cannot inuade.
First, *England*, being thy *Scene* thou doest present,
In a *Triumphall Arch*, her *Regiment*,
As once diuided in the *HEPTARCHIE*,
But now most blessed in her *MONARCHIE*.
ARMES then thy *Subiect* being, as the *Spring*,
And *Head* of euery *Priuiledge*, the *KING*
Is set aboue: From whom those *Six* beside,
Betweene the *Pillars* by their *Coats* descri'd,
Honor'd *NORTHAMPTON*, *LENOX*, *NOTINGHAM*,
SVFFOLK and *WORCTER*, and that now *NO NAME*
(Since *DORSETS* death) as *Sacred Conduits* be,
Conueying all vnto the vnder *Three*,
Who are the *Cesternes* that still full doe stand,
Dispensing *Regall* bounties to the *Land*,
And vnder *Regall Names*, being *Kings* instal'd,
GARTER, *CLARENCEAUX*, *NORROY*, & so call'd.
In which *Inuention*, thou hast first disclos'd
The *Kings* free power; then, hast interpos'd
The *NOBLES* Honour; last aduanc'd the trust,
Of those, that to such power and place are iust.
For which, my *Vowes* shall be, the time may see
A place, to thanke such paines, confer'd on thee.



*Olymp.
Od. 6.



LENVOY to the Author by *William Segar*
Garter, Principall King of *Armes*.

Kinde Friend, and fellow, since it is your will,
I should my verdict giue of this your skill;
I say, our Art was neuer so displaid;
Better composd, nor Groundworke truer laid,
to raise a Fabricke to your lasting name.

Your painefull study, Curious search, and care,
In turning ouer Bookes, both knowne, and rare;
Your great Expences, and your little Gaines,
To counteruaile a Guerdon for your paines,
doth make your Merit, to exceed your Fame.

But let me tell you, this will be the harme,
In Arming others, you Yourselfe disarm;
Our Art is now Anatomized so,
As who knowes not, what we our selves doe know?
Our Corne in others Mill is ill apaid.

Bees sucke the Flowres, others eat their Hony,
Poore digge the Mines, Richmen haue the mony;
Sheepe beare the fleece, others weare the Wooll,
And some plant Vines, and some the Grapes doe pull,
Sic vos non vobis, may to vs be said.

We blazon Armes, and some esteeme them not,
wee write of Honour, others doe it blot;
We uphold Honour, others plucke vs downe,
Burying themselves in base Obliuion:
such are the effects of our defectiue Age.

Pecuisht Precisenesse, loues no Heraldry,
Crosses in Armes, they hold Idolatry:
All Funerals pompe, and Honour but a vaine,
Made Honour onely by the Honorant;
shortly, no difference twixt the Lord, and Page.

Honours, Recusants doe so multiply,
As Armes, the Ensignes of Nobility,
Must be laid downe; they are too glorious,
Vaine, idle shewes, and superstitious:
Plebeian basenesse doth them so esteeme.

Degrees

Degrees in blood, the steps of pride, and scorne,
All Adams children, none are Gentle borne:
Degrees of state, titles of Ceremony;
Brethren in Christ, greatnesse is Tyranny:
O impure Purity, that so doth deeme.

Well gentle Guillims, you haue done your part,
I would Reward might follow your desert,
As Shadowes follow bodies in the Sunne:
Shadowes (alas) are not substantiall,
Shadowes, and rewards, proue nothing at all,
for being both persude away they runne.

John St. George to the Author.

Though Indian Ants, that scrape in Mines of Gold,
Dare not for Treasure make exchange with death,
Yet brauer mindes for honour dare be bold,
Couragiously to sacrifice their breath;
A precious Gem is Honour, Guillims then,
Whose Badge is Armes, the subiect of thy pen:
Which as a Diamond when thou didst find,
Rude, and vncut, to bring the same to shape,
And Lustre fit, thy Purse, thy Pen, thy Minde,
Did all conspire, this Worke to vndertake:
Which now perform'd, let Goldsmiths iudge the price,
Till Asops Cocke and Indian Ants be wise:
And though thy Guerdon seeme not worth a mite
To such base Prisers, deeme it not the lesse,
For higher spirits will iudge thereof aright:
And they at last too late will all confesse,
That Gold and earthly pleasures doe bewitch,
But Grace and Honour onely makes men Rich.

JOHN ST. GEORGE.

To his neereft and dearest kinsman, JOHN
G V I L L I M, Pursuant of Armes, T H O. G V I L -
L I M wisheth his owne best wishes.

THis large Display of thy Mysterious Art
Each where displaies such Lustre, Labour, Learning,
To euery one that can with due discerning
Suruey thy Volume ouer euer ypart,
As there is none, Noble or Gentle heart,
(And onely such this subiect is concerning)
That can deny thee (thine owne vertues earning)
The praise and prise of thy diuine desert.

if

If any Criticks Curriſhly repining,
Barke at thy Light, their fury is thy foile,
For, more we praife ſuch Lamps ſo publike ſhining,
And euer pray they neuer faile of Oile.
So fare thou (Coſen) for this worke of thine,
Which with thy name ſhall now eternize mine.

To my worthy Friend Maſter G VILLIM
on his preſent worke.

A Sin a curious *Lant-ſhape*, oft we ſee
Nature, ſo follow'd as wee thinke it's ſhee,
Trees, Riuers, Hills, Towers, Valleis, Country farmes
Higher or lower plac'd; ſo heere are *Armes*.
Of which the ſeueral *Blazons*, *Rancks*, and *Rites*,
Now firſt explain'd by their due *ſhades* and *lights*,
In perfect *Method* wrought with *Precepts*, *Lawes*,
Examples, and diſtinctions, for each cauſe,
Guillims elaborate hand hath with ſuch ſpright,
Inform'd as eu'ry part hath life and light.
But when the whole together I behold,
So *Faire*, ſo *Rich*, ſo *Euen*, ſo *Manifold*,
Of all the *Bookes*, we ſay, ere borne with vs,
Not one can boaſt a nobler *Genius*.

ANTHONIE GIBSON.

To my deſeruedly beloued and worthy Friend
and Countiman Mr. *Iohn Guillim*, touching
his diſplay of the Honourable Art
of *ARMORY*.

Thy Name, thy Countrey, and thy matchleſſe Art
Incites my Muſe to raiſe her *Armes* of pow'r,
VVith praifes to lay open thy deſert,
To make it all-deuouring Time deuoure.
But (oh) a ſmall Reward it is to get,
But Fame, too Cheape, for that which coſt ſo deere,
As Time, and Paines, and Coſt; and all three, great:
Yet that's the moſt, the moſt doe looke for heere.
Thou haſt reduc'd an Art (much like our Law)
Vnmethodiz'd, to ſuch a Method now,
That the whole Art, that was before but raw,
Is made moſt ripe in Rules the ſame to know:
Heere, all the *Termes* by which the Art is knowne,
And the leaſt Particle of each leaſt Part,
Are ſo Anatomized, and ſtrictly ſhowne,

all

That All may see the Soule of all this Art.
 Heere, all the Bearings, both of Beasts and Birds,
 Of Fish, Flies, Flowers, Stone, and each minnerall,
 Of Planets, Starres, and all, that All affords,
 Are made by Art, appeare most naturall.
 So that this Vvorke, did ransacke Heauen and Earth,
 Yea Natures bulke it selfe, or all that is
 In Nature hid, before this Booke had birth,
 To shew this Art by them, and them by this :
 Then, Natures Secretary we may stile
 Thy Searching Spirit, or else we iustly may,
 Plinius Secundus call thee ; sith (the while,
 Rare Herald) thou dost Natures Armes display ;
 So that we cannot hold him Generous,
 (If squard by Rules of Generosity,) *(1576)*
 That will not haue this Booke (composed thus)
 To vnderstand Himselfe, and It thereby.
 For, heere by Armes (as sometimes Ships at Sea)
 Is scene how Houses grapple, but for Peace ;
 Yet (being ioined) distinguisht so they be,
 That we may see them (seuerall) peece by peece.
 For, the whole Body to these Armes thou hast,
 So cleereely purg'd from sad Obscurity,
 That now this Art in FRONT may well be plac'd
 Of Arts that shine in Perspicuity.
 And if before, the same seem'd most abstruse ;
 Now, hast thou (for WALES glory, and thine owne
 Rare BRITAIN) made it facill for our vse,
 Sith vnconfusedly the same is showne :
 Then, all that honour Armes must honour Thee,
 That hast made Armes from all confusion Free.

JOHN DAVIES
 of Hereford.

To his worthy and well-deseruing Friend,
 M^r. I. Guillim.

FAINE would I praise thee as thy worth requires ;
 But (ah) I cannot, sith my power decaies :
 I want the *Muses* aide, and sacred *Fires*
 To offer vp my loue vnto thy praise :
 For, thou, by *Armes*, as heere doth well appeare,
 Deseru'st more praise then *Papers* *Armes* can beare.

Iohn Speed.

In.



In Authorem, *Guiljelmi Belcheri*
Eulogium.

ARmorum primus Winkynthewordeus artem,
Protulit, & ternis linguis lustravit eandem:
Accedit Leighus: concordat perbene Boswell,
Armorioque suo veri dignatur Honoris,
Clarorum Clypeis & Cristis ornat: eamq;
Pulchrè Nobilitat, Generis Blazonia, Ferni:
Armorum proprium docuit Wirleius & usum.
At tua prae reliquis, Guillime, hinc gloria crescit,
Quòd tu cuncta simul, reliqui qua singula, praestas,
Et qua confuse reliqui, facis ordine primus.
Hinc tibi laus, inter laudatos, prima manebit,
Nobiliumq; choro; (reliquos contemne) placebis.

G. B.



TO HIS MOST SACRED MAIESTIE.



Know (MOST DEARE AND
DREAD SOVERAIGNE)

that Kings on Earth, are the visible images of
that All-ruling King of Heauen ; not onely for
their *Greatnesse*, resplending aboue al, but also for
their *Goodnesse*, in being propitious vnto all, euen
to the meanest. The consideration of which two

High and *Monarchiall* qualities, is no lesse an incouragement vnto mee,
to present your *Sacred Highnesse* with these poore fruits of my Trauels,
then it was vnto *Marius Geminus* to addresse his speech vnto *Cesar*, say-
ing : He that dares, *great Cesar*, to speake before thee, hee knowes not
thy *Greatnesse* ; but hee that dares not, hee knowes not thy *Clemency*. Yea,
(*great Cesar*) the ground of my confidence is greater then that of *Marius*;
not onely for that your Princely goodnesse is greater then *Cesars*, but
also that the view of things of this nature is peculiar to your *Sacred*
State ; these being the *Ensignes* of *Honour*, and therefore not to bee dis-
plaied but vnder the *Eie* of *Honours Grand Generall*. For all degrees
of *Nobilitie*, are but so many *Beames* issuing foorth from *Regall Maiestie*,
and are no longer conspicuous, then it pleaseth that *Greater light* to dis-
spread those *Raies*. Whatsoever faults may heerein appeare vnworthy
of your *Regall* and bright aspect, yet this I can boldly say, that though I
am not the *First* who haue handled this *Subiect*, yet I am the *First* who
brought a *Method* into this *Heroicke Art*, that now any man may (in a
Tract so Orderly and *summarie*) *wade* through all the delightfull pas-
sages thereof. This onely I humbly beseech your *High Maiestie*, that in
guerdon of all the *Shields* which heere I haue marshalled in your *Roiall*
presence, you would graciously affoord me the *Shield* of your Princely
fauour and protection ; and I shall euer pray, that the *Shield* of *Celestiall*
defence, and influence of all Gods blessings, may euer encompassle and
ouerspread your *Regall* person, your *Crowne*, your *Kingdomes*, and all
your *Roiall* issue.

Your Maiesties

most Humbly deuoted

Subiect and Seruant,

JOHN GVILLIM.

(b)



TO THE COVRTEOUS READER.



How difficult a thing it is to produce forme, out of things shapelesse and deformed, and to prescribe limits to things confused, there is none but may easily perceiue, if hee shall take but a sleight view of the Chaos-like contemperation of things not onely diuers but repugnant in nature, hitherto concorporated in the generous profession of Heraldry: as the formes of the pure Cælestiall bodies, mixt with grosse Terrestrials; Earthly Animals, with Watery; Sauage beasts, with Tame; Whole-footed beasts, with Diuided; Reptiles, with things Gresible; Fowles of prey, with Home-bred; these againe, with Riuer fowles; Acry Insecta, with Earthly; also things Naturall, with Artificiall; Arts Liberall, with Mechanicall; Military, with Rusticall; and Rusticke with Ciuil. Which confused mixture hath not a little discouraged many persons, (otherwise well affected to the study of Armory) and impaired the estimation of the profession. For redresse whereof, my selfe, (though unablest of many) haue done my best, in this my Display of Heraldry, to dissolue this deformed lump, distributing and digesting each particular thereof into his peculiar rancke; wherein, albeit the issue of my enterprise be not answerable to the height of my desires, yet doe I assure my selfe, my labour heerein will not be altogether fruitlesse, forasmuch as heereby I haue broken the Ice, and made way to some after-commers of greater gifts and riper iudgement, that may giue a fairer body to this my delineated rough draught or shaddow of a new framed method. For if men of greatest skill haue failed to giue absolute forme to their works, notwithstanding their best endeauours, with little reason may such perfection be expected from mee, whose Talent is so small, as that I am forced to build wholly vpon other mens foundations: and therefore may be thought to haue undertaken an idle taske, in writing of things formerly handled, and published by persons of more sufficiency and greater iudgement. Notwithstanding, who knoweth not, that as euery man hath his proper conceit and inuention, so hath he his seuerall drift and purpose, so as diuers men writing of one selfe Argument, doe handle the same diuersly? Which being so, what letteth that euery of vs, writing in a diuers kind, may not without offence to other, vse our vttermost endeauours to giue vnto this erst unshapely and disproportionable profession of Heraldry, a true Symmetria and proportionable correspondence of each part to other? In as much (if I be not deceiued) both they and my selfe doe al aime at one mark, which is, so to adorne and beautifie this science, as that it being purged from her wonted deformities may become more plausible to many, and be fauourably entertained of all; which could not be otherwise better effected, then by dissoluing of this Chaos-like or confused Lump, and disseuering of each particular thereof from other, and disposing them vnder their peculiar heads, which is the full scope of these my Trauels. Now to the end I might the better accomplish

TO THE READER.

compleish this Taske after I had carefully collected the chiefe Grounds, Principles, Rules and Obseruations, that Ger. Leigh, Boswell, Ferne, Bara, Cassaneus, and other best approved Authors in their severall Works have written touching the rudiments and first principles of Armory ; then did I seriously bethinke my selfe for the orderly distribution of those their dispersed Notes and Obseruations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I have in some sort accomplished my desire, and have for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their severall substances and orderly connexions ; and throughout the whole I have begunne with the Genus of each kind, and severed them into their Species, which also are subdivided into Indiuiduaes, annexing particular rules to each severall sort. Moreover I have added Definitions, Diuisions, and Etymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules, and Obseruations under their proper heads, and manifested their use by examples of speciall choice, whereby they receiue not onely warrant, but also liuely sense and vigor, in default whereof they would become destitute of all force : According to that saying of Aretius : Præcepta quantumuis bona & concinna, amotua sunt nisi ipse auditor variis exemplis ea repræsentat. Finally to the end that nothing should be wanting that might giue thee full contentment, I have prefixed before euery Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relatiue respect of the one of them to the other ; so as all of them doe Iumpe together in an vniuersall coherence, as by their particular references doth manifestly appeare, whereby I have brought to passe (though with long and difficult labour) that in this my Display of Heraldry, thou maiest easily finde (bestowed according to order) whatsoever thou desirest concerning the Principles of this Profession : So that thou in short time and with much ease maiest reape not onely a profitable gleaming, but a plentifull Haruest of this my long and painefull Lucubrations.

FAREWELL.

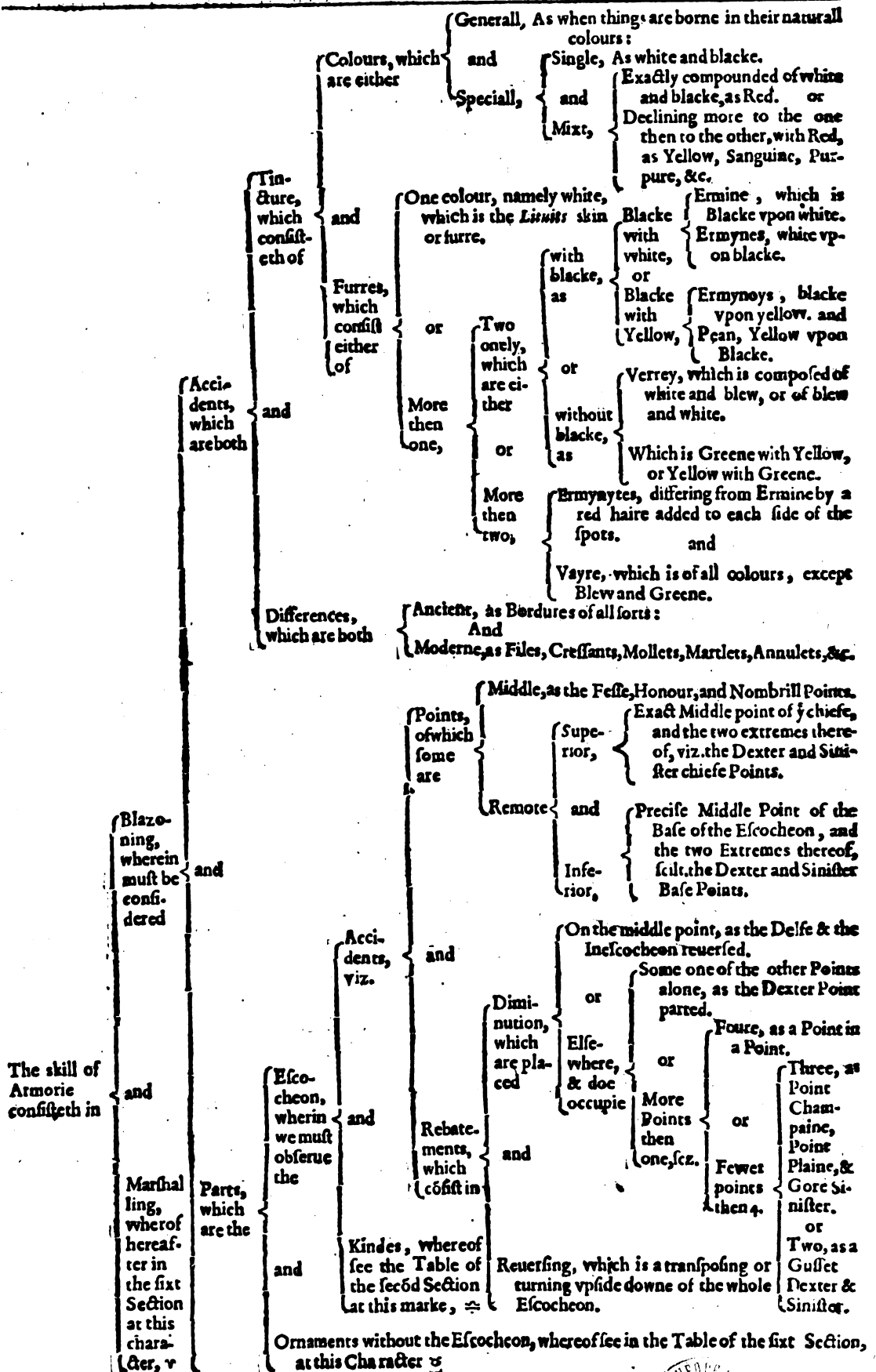
(.,.,.)



Nihil est inuentum & perfectum simul.

THis first Section sheweth the originall beginning, and voluntary assumption of Armes and Ensignes; the Equiuocation of the Latine word *Arma*, and in what sense the same is to be vnderstood and taken: the necessity and vse of *Armes* and *Ensignes*; when and by whom they were first giuen for *Remunerations*: their *Sympathy* with their Bearers, and their Conformities with names: their *Definition*, *Distribution*, *Blazon*, *Accidents* and *Parts*: their *Diminutions*, or *Abatements*; together with many *Precepts*, *Rules*, and *Observations*, as well generall as particular, pertaining to *Blazon*.

The Table of the first Section.





A D I S P L A Y O F H E R A L D R I E.



SECT. I. CHAP. I.



Hosoeuer shall addresse himselfe to write of matters of Instruction, or of any other Argument of importance, it behooueth, that before hee enter thereinto, hee should resolutely determine with himselfe, in what order hee will handle the same: So shall he best accomplish that hee hath vnder- taken, and informe the vnderstanding, and helpe the memorie of the Reader. For so doth *Cassaneus* admonish vs, saying, *Prusquam ad scientiam perue-* *casan.*
niatur, bonum est, modum praescribere docendi & or-

dinem, quia per ordinem res intellecta magis delectant animos, mentes nutriunt, sensus magis illuminant, & memoriam reddunt clariorem. Such order and course of writing doth also procure in the Reader a facility of apprehension, as *Eras-* *mus* noteth, saying, *Facilius discimus qua congruo dicuntur ordine, quam qua sparsim & confusim.*

What Order is, *S. Augustine* doth informe vs, saying, *Ordo est parium dispari-* Definition of
order.
umque rerum distributio. This order is twofold; the one of *Nature*, the other *Aug. de ciuit.*
Dei.
of *Discipline*: The order of *Nature* (as Doctour *Cassius* noteth) is a progres- Order two-
fold.
sion from simples to things compound: contrariwise, the order of *Discipline* *Cas. Dialect.*
is a proceeding from things compound to simples. As touching the order
that I haue prefixed to my selfe in this display of *Heraldrie*, you shall vnder-
stand, that forasmuch as the handling of one of these alone, sufficeth not to
the effecting of my intended *Method*, I must of force make vse of them both
in some sort, according to their distinct kindes. Wherein albeit the order of
Nature in right should haue the precedence, as the more worthy, *quia Natura* Order in this
Worke ob-
served.
regitur ab intelligentia non errante: neuerthelesse, in regard my principall
purpose tendeth to the prescribing of a forme of *Discipline*, whereunto these
tokens which we call *Armes* must be reduced, and therein to manifest rather
their location then their generation, their vse then their essence, their shadow
then their substance; I am constrained to preferre the latter (which serueth
directly

directly for my purpose) before the former, which tendeth thereto but collaterally : whose dignity notwithstanding I purpose regardfully to obserue, when I shall come to the distribution of things *Naturall* in their proper places.

Digression.

But before I enter my *Method*, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiuing and vnderstanding of that which shall bee heerein handled, briefly to offer to the consideration of the iudicious Reader, some few things of necessarie note, touching the Subiect of this Worke : Such are those ensignes or marks which wee call *Armes* in English, and in Latine, *Arma*; which being a word of æquiuocation or ambiguitie, needeth some explication; *Digredi enim quandoq, licet ex causa, non autem diuagari* : for so it is very requisite, to the end it may bee certainly knownen in what sense this word is to be heere taken, *quia discenti ponenda sunt vera & certa*.

Æquiuocation
of the word
Arma.

Instruments
naturall.

It is therefore to be obserued that this word *Arma* in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour *Cassius* vse the same, where he saith, *Arma belluis natura dedit, ut Leoni dentes, Serpenti aculeum, &c.* Sometimes it is taken for all manner of instruments pertaining to *Mechanicall Trades*, as *Arma Rusticorum, Rastra, Ligones, & huiusmodi*. Also *Arma coquinaria, lebes, patella, tripus, olla, &c.* And *Virg. Æneid. 5.* speaking of the necessities pertaining to shipping, saith,

Colligere arma iubet, validisq, incumbere remis.

Instruments
Militarie.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour *Cassius* take it, saying, *At hominibus arma industria finxit, eoq, finxit, ut pro imperio rationis eis uteretur*. But this word *Arma* heere meant is not vnderstood in any of these significations, but must bee taken in a metaphoricall sense, for that they doe assume a borrowed name (by way of figure called *Metonymia subiecti*) from the Shields, Targets, Banners, Military Caskes, and other Martiall Instruments, whereupon they were ingrauen, embossed, embrodered or depicted: which kinds of furnitures & habiliments are peculiar vnto martiall men and professed souldiers, to whom only it pertaineth to beare Armour; which euen at this day wee doe vsually call by the name of *Armes*. And of them in proceesse of time did these ensignes or markes receiue their denomination, and were called *Arma*, in English *Armes*, as *Abra. Fra.* noteth, saying, *Arma appellantur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, ut instrumentis comparata placuit*

Definition of
Armes.

ipsam quoque mercedem arma appellare.

Their dignitie.

Armes then, as they are heere meant, may be thus defined: *Armes* are tokens or resemblances, signifying some act or quality of the bearer. How great the dignitie and estimation of *Armes* euer hath beene, and yet is, we may easily conceiue by this, that as they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators to make serious inquisition whose they are, who is the owner of the house wherein they are set vp, of what Familie their bearer is descended, and who were his next, and who his remote Parents or Ancestors.

Their conformity with
Names.

Betweene *Armes* and *Names* there is a certaine conformitie, so that, as it is a thing vnlawfull for a man (but vpon great occasion) to change his name; *sic neq, arma* (saith *Cassian.*) *mutare licet, nisi magna & honorifica aliqua causa accesserit.*

cesserit. And another saith, *A nominibus ad arma bonum deducitur argumentum.*

Also there is betweene these Armes and their Bearers a kinde of *Sympathie* Their Sympathy with their Bearers or naturall participation of qualities, in so much as who so dishonourably or vnreuerently vseth the Armes of any man, seemeth to haue offered indignitie to the person of their Bearer; so as (according to some Authours) their owner shall right himselfe against such an offender or wrong-doer, *actione iniuriarum.*

As touching the antiquitie of these signes which wee call *Armes*, *Diodorus Siculus* maketh mention, that *Osyris*, surnamed *Iupiter the iust*, sonne to *Cham* Diodorus Siculus. the curst sonne of *Noah*, called of the *Gentiles Ianus*, being banished from the blessed Tents of *Shem* and *Iaphet*, by reason of the curse fallen vpon his father, was constrained to seeke some remote place wherein he might settle himselfe, his children, and people: For which purpose he assembled a great Armie, and appointed *Hercules* his eldest sonne Captaine. And in this so ancient an expedition of wartes, as well *Osyris* himselfe as *Hercules*, *Macedon* and *Anubis* his sonnes, and others, did paint certaine signes vpon their shields, bucklers, and other weapons; which signes were after called *Armes*. As for example, *Osyris* bare a *Scepter royall*, insigned on the top with an *Eie*; *Hercules* a *Lion rampant*, holding a *Battle-axe*; *Macedon* a *Wolfe*, and *Anubis* a *Dogge*. In this first assumption of these signes, euery man did take to himselfe some Voluntarie assumption. such beast, bird, fish, serpent, or other creature, as he thought best fitting his estate, or whose nature and qualitie did in some sort quadrate with his owne, or whereunto himselfe was in some respect like in qualitic, or wished to be resembled vnto.

The principall end for which these signes were first taken vp, and put in Their end vsc. use, was that they might serue for notes or markes to distinguish Tribes, Families, and particular persons each from other. But this was not their onely use, for that they serued also to notifie to the ingenious beholder of them (after some sort) the naturall quality and disposition of their Bearers. And so behooeufull was this inuention thought to be, and their use so reasonable, as that they haue beene entertained of all succeeding posterities amongst all nations, and continued (euen to this day) without immutation or alteration of their primarie institution. These *Armoriall Ensignes* thus ingeniously deuised, had yet a further use: for they serued also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands; as also for assembling, conducting, and gouerning of them in martiall expeditions: for which uses and ends they haue receiued approbation in the highest degree, euen from the mouth of God himselfe, who (when he prescribed vnto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of promise) did expressely command the use of *Armoriall signes*, saying, *Filij Israelis quisquis iuxta vexillum suum cum signis secundum domum Maiorum suorum castra habento*: Num. 2. 2. which order he required to be obserued, not only in the conduction of them in their iourney, but also in the pitching and raising of their Campe.

In which precept we may obserue, that God maketh mention of two sorts of Ensignes; the one generall, the other particular; and that these latter were no lesse needfull then the former, for the orderly gouerning and conducting of so huge and populous a multitude as the *Israelites* were, in a iourney so long

long, and withall subiect to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which serued for the conduction of their seuerall Regiments. For the *Israelites* consisted of twelue Tribes which were diuided into foure Regiments; that is to wit, three Tribes to each Regiment, of which euery one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them seuerall and distinct formes.

Question.

Heere may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were; the other, what formes and shapcs were depicted in them. As to the colour, *Lira* vpon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebræi quod vexillum cuiuslibet Tribus, erat similis colori lapidis positi in rationali in quo inscriptum erat nomen ipsius Ruben, & sic de aliis.*

Resolution.
Lira vpon
Num. 2.

Martinus Bor-
haus, Num. 2.
Formes borne
in *Standards.*

And as to their seuerall formes, *Martinus Borhaus* in his *Commentarie* vpon the same place, hath this saying, *Tradunt veteres in Rubenis vexillo Mandragonem depictam fuisse, quam ille in agro collectam matri Lix attulerat: In Iehudæ Leonem cui illum benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bouis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via.* And in conclusion he saith: *Sit fides penes Authores.*

Stymologia.

This sort of *Ensigne* according to *Calepine*, is called, *Vexillum quasi paruum velum. & accipitur* (saith hee) *pro signo quo in exercitu vel classe Imperares videntur.* The vse of these *Standards* doe consist heerein, that they being borne aloft vpon a long pole or staffe apparant to euery mans view, the Souldiers may bee thereby directed (vpon all occasions of seruice) and by the sight of them may be disseuered and vnited at all times, as the necessity of the seruice shall require. Of this vse, *Lira* vpon the second of *Numbers*, saith, *Vexilla in perticis eleuantur ut ad eorum aspectum bellatores diuidantur & vniantur:* For like as a ship is guided in the surging seas by the Sterne or Ruther, euen so are the Souldiers ordered in their Martial exploits by their *Standard* or *Ensigne*.

Vse of *Stand-*
ards.

Lira Num. 2.

a. Sort.

The other sorts of *Ensignes*, God calleth, *Signa secundum domum Maiorum suorum*: whereby is meant (if I bee not deceiued) the particular *Ensignes*, or *Tokens* of each particular Family, and of the particular persons of each Familie. For so doe I vnderstand that exposition of *Lira* vpon the same place: *Signa propria sunt in vestibus & scutis quibus bellatores mutuo se cognoscunt & suos ab Aduersarijs distinguunt.*

Lira.

Armes giuen
for remunera-
tions.

These were the primarie vses for which these *Signes* were first deuised and put in practise, and those the ends whereunto they were referred; but after long tract of time, these tokens which we call *Armes*, became remunerations for seruice, and were bestowed by Emperours, Kings, and Princes, and their Generals and chiefe commanders in the field vpon martiall men, whose valerous merits (euen in iustice) required due recompence of honour answerable vnto their worthy acts, the remembrance whereof could not better bee preserved and deriued vnto posterity, then by these kindes of honourable rewards. The first we read of, that made this vse of them was *Alexander* the great, being moued thereunto by the perswasion of *Aristotle* his Schoolemaster: who hauing obserued his magnificent mind in rewarding his souldiers

to

to the full of their deserts ; did at length preuaile with him so much, as that he cau sed him to turne the *Current* of his bounty another way, and to recompence his souldiers with these marks or tokens of honour ; which hee bestowed on them as hereditary testimonies of their glorious merits. Whose *example* heerein, Emperours, Kings and Princes, of succeeding ages haue ensued ; vsing therein the ministry of the Office of *Heralds*, as subordinate Officers thereto appointed and authorized, reseruing alwaies to themselues the supream iurisdiction of iudging and remunerating persons according to their deserts , but vsing the industry of the *Heralds* , as for sundry other vses of great importance in a Sate, so also for the inuenting and deuising of Congruent tokens of honour, answerable to the merits of those that shall receiue the same.

SECT. I. CHAP. II.



O much of such notes as are necessary to be obserued, for the better vnderstanding of these things that shall bee heereafter deliuered, touching the subiect of this worke. Now wee proceed to the practique exercise of these *Armoriall tokens* which pertaine to the function of *Heralds*, and is termed *Armorie*, and may be thus defined. *Armory is an Art rightly prescribing the true knowledge and* Definition of Armory.
use of Armes.

Now like as in things natural the *effects* do euermore immediatly ensue their causes, euen so *diuision* which is a *demonstratio* of the extent & power of things, must by immediate consequence follow difinition, which doth expresse the nature of the thing defined. *Diuisio* is a *distribution* of things common, into *things particular* or *lesse common*. The vse thereof consisteth heerein, that by the assistance of this diuision, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the mind of the learner be not misled through the ambiguity of words, either of manifold or vncertaine interpretations. Moreouer it serueth to illuminate the vnderstanding of the learner, and to make him more capable of such things as are deliuered, *Ea enim quæ diuisum traduntur facilius intelliguntur.* Of Diuision. Vse.

The practise hereof shalbe manifested in the distribution of the skill of *Armory*, withal the parts and complements therof throughout this whole work.

This skill of *Armory* consisteth, { Blazoning,
and
Marshalling. Distribution.

Blazon is taken, either strictly for an explication of *Armes* in apt and significant termes : or else, it is taken largely for a display of the vertues of the Definition of Blazon.
bearers of Armes : in which sense *Cassanens* defineth the same in this manner, *Blazonia est quasi alicuius vera laudatio sub quibusdam signis, secundum prudentiam, iustitiam, fortitudinem & temperantiam.* A certaine French *Armourist*, saith, that to blazon is to expresse what the shapes, kinds, and colour of things born in *Armes* are together with their apt significations.

Like as definitions are forerunners of diuisions, euen so diuisions also haue precedence of rules. To speake properly of a rule : It may be said to be any straight

- Of rule. straight or leuell thing, whereby lines are drawne in a direct and euen forme. In resemblance whereof, we heere vnderstand it, to be a brieft precept or instruction for knowing or doing of things aright; as witnesseth *Calepine*, saying *Regula per translationem dicitur brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters. It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon
- Rules of Blazon in genere. *in genere*. For other particular rules must be referred to more proper places.
- Rule. 1. The aptest rules for this place, are these immediatly following: In *Blazoning* you must vse an aduised deliberation before you enter therunto, for hauing once begun, to recall the same, doth argue an inconsiderate forwardnesse meriting iust reprehension.
- Rule. 2. The more compendious your *Blazon* is, by so much is it holden the more commendable, *Quia quod breuius est semper delectabilius habetur*. Therefore you must shun multiplicity of impertinent words in your *Blazon*, *Frustrae enim fit per plura quod fieri potest per pauciora*. But herein you must obserue this Caution that whilst you labour to bee compendious, you omit nothing materiall or necessary to be expressed: for as the one doth ecclipse the vnderstanding, so the other is offensiuie to memory, as *Aristotle* noteth, saying, *Omnis sermo si sit breuior quam oportet, obscurat intellectum, si autem longior difficile erit retentioni*.
- Rule. 3. You must take speciall heed to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to be the same; *Diuerfitas enim nominis inducit diuersitatem rei, in tantum quod nomina sunt significatiua rerum*.
- Rule. 4. You must not be too full of conceits in *Blazon*, nor ouer forward in speech.
- Rule. 5. You must vse no iteration or repetition of words, in blazoning of one Coate.
- | | | | | |
|--|---|---|---|---|
| Especially of any of these
four words, viz. | { | <i>Of.</i>
<i>Or.</i>
<i>And.</i>
<i>With.</i> | { | For the doubling of any of these, is
counted a great fault, inso much as
the offender heerein is deemed vn-
worthy to blazon a coate <i>Armour</i> . |
|--|---|---|---|---|
- Rule 6. In *Blazoning* you must haue regard of the things that are borne in *Armes*: as also whereunto they may bee resembled, whether they bee naturall or artificiall and so to commend them accordingly.
- Rule. 7. In the *Blazoning* of any Coate, you must euermore obserue this speciall rule. First to beginne with the field, and then proceed to the blazon of the Charge, if any be. Moreouer if the *Field* bee occupied with sundry things, whether the same be of one or diuers kinds: you must first nominate that which lieth next and immediatly vpon the field, and then blazon that which is more remote from the same. What Field and Charge are, shall bee shewed in their proper places. *Interim oportet discentem credere*.
- Preposterous Blazons. *Cassaneus* holdeth, that where the chiefe of an *Escutcheon* is of one colour, or mettle, or more, you should blazon the chiefe first; but I hold it more consonant to reason, to begin with the Field (because of the priority thereof in nature, as also in respect that it is the *continent*) rather then with the Charge, which is the thing *contained*, and so consequently last in nature. Neuerthelesse the French *Armourists* for the most part doe blazon, the Charge first and the Field after, which is a course meerely repugnant to nature: by whose prescript order, the place must haue precedence of the thing placed, and

and the continent of the thing contained: wherefore our Heralds manner of blazon is more agreeable to reason then theirs. Out of the sundry formes of blazon (vsed by other Authors) I haue made speciall choise of three that are most ancient and necessary; viz. the first, by Metals and Colours; the second, by precious stones; and the third, by the celestiall planets; in respect that these of all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, to Gentlemen hauing no title of dignity, blazon by Metale and Colours: to persons ennoblised by the Soueraigne, by precious stones: and to Emperours, Monarchs, Kings and Princes, blazon by planets.

The two last of these three selected formes, are not to bee vsed in the blazoning of the Coate-armors of Gentlemen that are not aduanced to some degree of Nobility, vnlesse they be rarely qualified, or of speciall desert.

These selected formes of blazon, doe seeme to imply a necessity of their inuention; to the end, that aswell by *Blazon*; as by degree, noble men might be distinguished, from gentlemen; and persons of Maiesty, from those of noble lineage; that so a due *Detorum* may be obserued in each degree, according to the dignity of their persons: for that it is a thing vnfitting, either to handle a meane argument in a loftie stile, or a stately argument in a meane.

SECT. I. CHAP. III.



O much of the definition and generall rules of Blazon. Distribution. Now will I proceed to the distribution thereof.

The Blazon of *Armes* consisteth in their } *Accidents,*
and
} *Parts.*

I call those notes or markes, *Accidents* of *Armes* that haue no inherent qualitie or participation of the substance or *Essence* of them, but may bee annexed vnto them, or taken from them, their substance still remaining; for so doth *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subiecti interitu*. *Accidents* may be said to be cosen Germans to nothing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti*, *Metaph.6*. For they haue no being of themselves but as they are in things of being, or annexed to them. As the same Author further noteth, *Metaph.7*. *Accidentia non sunt entia, nisi quia sunt entis*.

Such *Accidents* as are heere } *Tincture,*
meant are these. *Viz.* } and
} *Differences.*

Tincture is a variable hew of *Armes* and is common aswell to *Differences* of *Armes*, as to the *Armes* themselves.

And the same is distributed into } *Colours,*
} and
} *Furres.*

Colour, may be said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.

B

And

And this colour heere mentioned is both { *Generall,*
and
} *Specciall.*

Colour generall.

Vniuersality of Armory.

Blazon of things proper.

Specciall colour.

By generall *Colour*, I vnderstand the proper and naturall colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kind soeuer that are depicted and set foorth in their externall and proper beauty. In this respect all colours whatsoeuer (without exception) may seeme to pertaine to this *Art*, for so much as there is nothing in this world subiect to the sight of man, but either is, or aptly may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely tearme them to be borne proper, which is a blazon sufficient for things of that kind, and well fitting their property or nature, for there are no termes of blazon allowed to things borne after that sort.

By specciall colours, I meane such colours, as by a certaine peculiar propriety (as it were) doe belong to this *Art* of *Armory*.

These are both { *Simple,*
and
} *Mixt.*

Simple colours what.

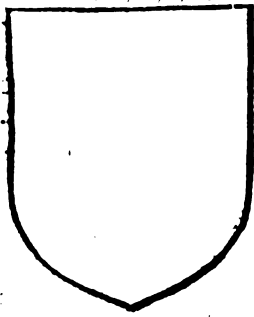
Simple colours are those, whose existence is of such absolute perfection (in their kinde) as that they neede not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed heeafter.

And those are { *White,*
and
} *Blacke.*

Elements.

To these in right belongeth the first place amongst colours, because in the order of nature they were before al other colours: *Priora enim sunt compositus incomposita*: and are of *Aristotle* called, *Elementa colorum*, saying, *Albus & niger sunt elementa colorum mediorum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoeuer are raised either of an equall or vnequall mixture or composition of these two, which are (as I may tearme them) their common parents. These are said to be the common parents of all other colours, in respect they haue their originall being from these, either in an equall or disproportionable mixture. I will beginne with them and so proceed to the rest that wee call *colores Medij* in respect of their participation of both. Now forasmuch as practise is the scope of *Doctrines*, (to the end those things that are, or shall bee deliuered, may bee the better conceued and borne in memory) I haue thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can deuise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia.*

White



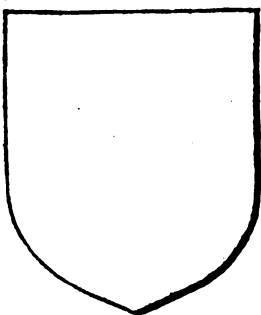
White is a colour that consisteth of very much light ; as *White* defined. *Albedo est color simplex in corpore tenuiore multa luminositate constans:* to which black is contrary. Note, as colours may be resembled to things of greatest Nobility or reputation, so is their worthinesse accounted of accordingly.

The colour *white* is resembled to the light, and the dignity thereof reckned more worthy then the *blacke*, by how much the light and the day is of more esteeme then darkenesse and the night, whereunto *blacke* is likened. Furthermore *white* is accounted more worthy then *blacke*, in respect of the more worthy vse thereof. For men in ancient time were accustomed to note things well and laudably performed (and esteemed worthy to be kept in memorie) with *white*, and contrary wise whatsoeuer was holden reprochful or dishonourable, was noted with *blacke*, as the *Poet* noteth, saying :

*Quæ laudanda forent, & quæ culpa da viciſſim,
Illa prius cretâ, mox hac carbone natâſti.*

Moreouer *white* challengeth the precedency of *blacke* (according to *Vpton*) in respect of the priority of time, for that it was in nature before *blacke*, which is a deprivation thereof. Like as darkenesse whereunto *blacke* is resembled, is an exemption of light, *Omnis enim priuatio præſupponit habitum.* Finally *Vpton* Preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest seene in the Field.

This colour is most commonly taken in *Blazon* for the metall *Siluer*, and is termed *Argent*, wheresoeuer the same is found, either in *Field* or *Charge*. In composition of *Armes* it is accounted a fault worthy blame to blazon it otherwise ; but in doubling of *Mantles* it is not so taken : for therein it is not vnderstood to be a metall, but the skinne or furre of a litle beast called a *Lytuite*, so named (as I conceiue) *Lithuania* now called *Luten* a part of *Sarmatia*, confining vpon *Polonia*. This *Furre* hath beene heeretofore much vsed by the ancient *Matrons* of the honourable Citie of *London*, euen by those that were of the chiefeſt account, who ware the same in a kind of *Bonnet* called corruptly a *Lettice Cappe*.



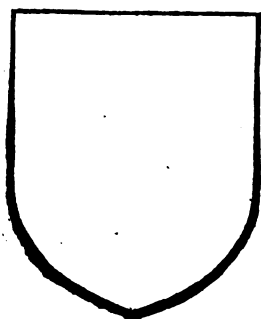
Blacke is a color contrary to *White*, hauing little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore craſſiore exigua luminositate particeps.* Whereby it is apparent that *blacke* is of lesse perfection then *white*. This colour is called in blazon *Sable* of the latine word *Sabulum*, which signifieth, grosse, sand or grauell, in respect of the heauy and earthy substance, wherein it aboundeth aboue all others. And this colour is reputed farre inferior in dignity to *white*, and is likened to darkenesse called in latine *Tenebra* *quod teneant, id est, impediunt oculos, & visum prohibeant.* Note that the rest of those speciall colours before mentioned, besides *white* and *blacke*, are called *Colores medij*, that they haue their primary *Essence* from these, either by an equall or vneuen for concorporation or mixture of these two together :

and in regard of these two extremes from which they haue their being, cannot properly be called *Colores*, nisi per participationem.

Colores medi. Now as touching *Colores medi*, or *mixed Colours*; it is to be vnderstood, that they are raised by the contemperation or mixture of the two *Simples* formerly handled, as may appeare by the *Definition* of *Scribonius*, who saith, *Mixtus color est, qui ex Simplicium contemperacione producitur.*

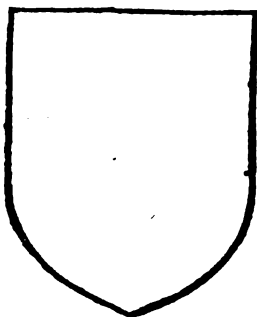
Of these according to *Scribonius*, some are { Exactly compounded of both the *Simples*.
Declining more to the one then to the other, in an vnequall proportion.

Red exactly
compounded.



That *Colour* which is said to bee *exactly compounded*, doth participate of the two *Simples* indifferently, in a iust proportion, as *Red*; which *Scribonius* thus defineth: *Rubedo est color aequali simul Albedinis & Nigredinis combinatione constans.* This colour representeth *Fire*, which is the chiefeft of the *Elements*, and the lightfomeft and cleereft, and in blazoning is termed *Gules*.

Yellow.

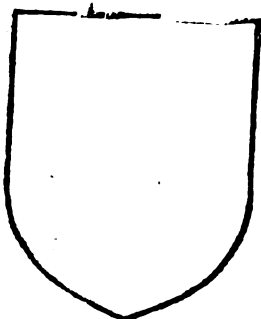


This *Colour* is bright *Yellow*, which is compounded of much *White*, and a little *Red*, as if you should take two parts of *White*, and but one of *Red*. This *Colour* in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is *Gold*: and it is commonly called *Gold Yellow*, because it doth liuely represent that most excellent *Metall*, the possession whereof inchanteth the hearts of fooles, and the colour whereof blindeth the eies of the wise. Of the excellencie of this metal, *Hesiodus* hath this saying: *Aurum est in corporibus*

Dignitie of
Gold.

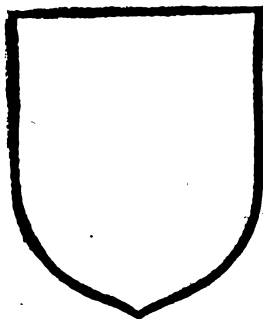
sicut Sol inter stellas. And therefore such is the worthinesse of this *Colour* which doth resemble it, that (as *Christine de Pise* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Bloud Royall*, though indeed it be in vs more common. And as this metall excelleth all other in value, puritie, and finenesse; so ought the *Bearer* (as much as in him lieth) indeuour to surpasse all other in *Prowesse* and *Vertue*.

Greene.

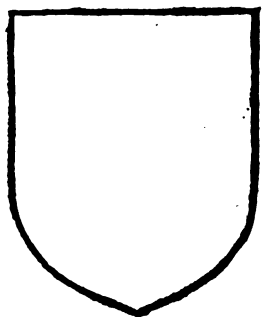


This *Colour* is *Greene*, which consisteth of more *Blacke*, and of lesse *Red*, as appeareth by the *Definition*: *Viridis est color Nigredine copiosiore, & Rubedine minore contemperatus.* This color is blazoned *Vert*, and is called in Latine *Viridis*, à *vigore*, in regard of the strength, freshnesse, and liuelinesse thereof; and therefore best resembleth youth, in that most *vegetables*, so long as they flourish, are beautified with this verdure: and is a colour most wholsome and pleasant to the cie, except it be in a young Gentlewomans face.

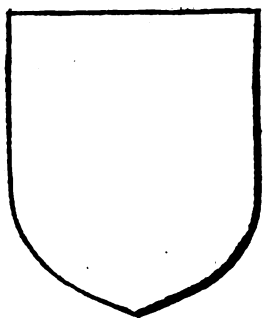
Blew



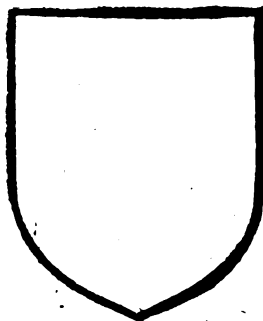
Blew is a *Colour* which consisteth of much *Red*, and *Blew*. of little *White*, and doth represent the colour of the *Skie* in a cleere *Sunne*-shining day. This in *Blazon* is termed *Azure*.



Purpure is a *Colour* that consisteth of much *Red*, and *Purpure*. of a small quantitie of *Blacke*, and is thus defined: *Purpureus color est, qui à multa Rubedine, & pauciore Nigredine commiscetur. Cassianus* having formerly handled those former six *Colours*, viz. *White*, *Blacke*, *Red*, *Yellow*, *Greene*, and *Blew*, saith, that of them all (being compounded and mixed together according to proportion) this *Purpure Colour* is raised. This *Colour* vsually hath no other name in *Blazon*.



Tawney (saith *Leigh*) is a *Colour* of worship, and of *Tawney*. some *Heralds* it is called *Bruske*, and is most commonly borne of *French Gentlemen*, but very few doe beare it in *England*. In *Blazon* it is knowne by the name of *Tenne*. It is (saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two *bright colours*, which are *Red* and *Yellow*: neither shall you haue any *Colour* so made among all that may be deuised; and not to be stainand.



The last of the seuen *mixed colors*, we doe commonly *Murrey*. call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the *colors* appertaining of ancient time to the *Prince of Wales*. It is a colour of great estimation, and very stately, and is of vse in certaine roabes of the *Knights* of the *Bath*. Some *Heralds* of approued iudgement doe hardly admit these two last mentioned for *Colours* of *Fields*, in regard they are reckoned *Staynand Colours*. Yet some *Coats* of *Armes* there are, and those of reuerend antiquitie, whose *Fields* are of those *Colours*, for which respect they haue beene allowed for *Colours* of *Fields*, as Sir *Iohn Ferne* in his *Glorie of Generositie*

nerofitie noteth. This kinde of bearing, *Leigh* doth instance in two *English Gentlemen* of ancient Houfes, that haue of longtime borne *Tawney* in their *Armes*: the one of them he nameth *Hounzakcr*, and the other *Finers*.

SECT. I. CHAP. IV.



Furres.

Itherunto of *Colours* and *Metals*: Now of *Furres*, according to the *series* and course of our distribution before deliuered, pag. 7.

Furres (vsed in *Armes*) are taken for the *skimmes* of certaine beasts stripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of *Roabes* and *Garments*, seruing as well for state and magnificence, as for wholesome and necessarie vse. And these thus trimmed and imploied, are called in Latine, *pellicei*, à *pellendo*, of driuing away, (quite contrary in sense, though like in sound, to *pellices*, à *pellendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preferue the bodies that are couered with them, in good temperature.

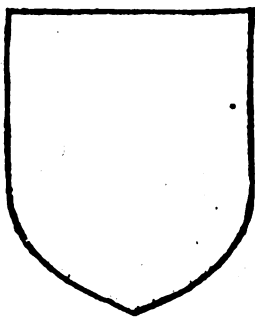
Why called *Pellicei*.

Vse.;

These are vsed as well in *doublings* of the *Mantels* pertaining to *Coat-Armours*, as in the *Coat-Armours* themselves.

Furres doe consist either of $\left\{ \begin{array}{l} \text{One colour alone,} \\ \text{or} \\ \text{More colours then one.} \end{array} \right.$

White Fur.



Order.

Doublings
what.White furre
blazoned in
doublings.

That *Furre* that consisteth of *one colour* alone, is *White*, which in *doubling* is taken for the *Lituits* skin, before spoken of, pag. 9. An example whercof we haue in this *Escocheon*. Some perhaps will expect, that in the handling of these *Furres*, I should ensue the order of *Gerard Leigh*, who giueth the preheminence of place vnto *Ermine*, for the *dignitie* and *riches* thereof: but that forme suteth neither with the *Method* that I haue prefixed to my selfe; nor yet with the *Order of Nature*, which euer preferreth *Simples* before *Compounds*, because of their prioritie in time: for as *Aristotle* saith, *Priora sunt compositis incomposita*: which order, as it is of all other the most reasonable, certaine, and infallible; so doe I indeuour by all meanes to conforme my selfe in these my poore labours thereunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following thorowout this *Chapter* (as they are heere placed) must be vnderstood to be *doublings* or *linings* of *Roabes*, or *Mantles of State*, or other *Garments*, wherein (according to *Leigh*) they all haue one generall name, and are called *Doublings*: but in *Escocheons* they are called by nine proper and seuerall names. What those *Mantels* are, shall be shewed hereafter when I shall come to the handling of the second *Member* of *Diuision* before made, pag. 7. In the blazoning of *Armes*, this *Colour* is euermore tearmed *Argent*, vnlesse it be in the description of the *Armes* of one that is *Reus Læsa Maiestatis*: but being a *doubling*, it

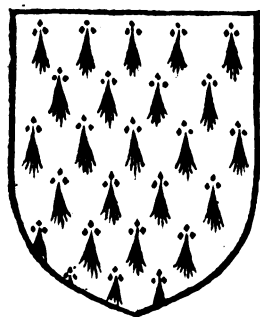
is

is no offense (saith *Christine de Pise*) to call it *White*, because therein it is to bee vnderstood only as a *Furre* or *Skinne*. Rule for doublings.

Furres consisting of more then one *Colour*, are either of { Two *Colours*,
or
More then two.

Such <i>Furres</i> as are compounded of two <i>Colours</i> only, are sorted either	with <i>Blacke</i> , and are ei- ther	{ <i>Blacke</i> mixt with <i>White</i>, as or <i>Blacke</i> mixt with <i>Yellow</i>, as 	{ <i>Ermyne</i>, and <i>Ermynes</i>. <i>Ermynois</i> and <i>Pean</i>. 	
		or		
	without <i>Blacke</i> : such are, accord- ing to <i>Leigh</i> ,	{ <i>Verrey</i>, scz. A. and B. and <i>Verry</i>, Or. and Vert. 		

Knowledge is no way better or more readily attained then by *demonstration*: Bearings.
Scire enim est per demonstrationem intelligere, saith *Aristotle*. I will therefore giue you particular example of their seuerall *Bearings*.

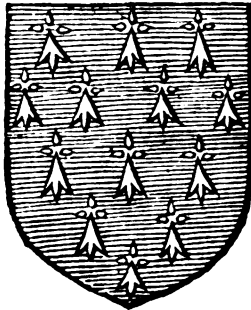


Ermine is a *Furre* consisting of *White* distinguished with *Blacke spots*. You must blazon this by the name of *Ermine*, and not *Argent* powdered with *Sable*. This is the skin of a *little beast*, lesse then a *Squirrell* (saith *Leigh*) that hath his being in the woods of the Land of *Armenia*, whereof hee taketh his name. The *taile* thereof is of a thumbes length, which is of colour *Browne*, as appeareth *Fol. 75*. In the former part of his *Accidence*, *Fol. 132*. he seemeth therein to contradict himselfe, in that he affirmeth *Ermine* to be no *Co-*

lour, but a *Compound* with a *Metall*, and serueth as *Metall* onely. For mine owne part, I doe not see how in *doubling* of *Mantels* it should bee reckoned a *Metall*, for that all *doublings* or *linings* of *Roabes* and *Garments*, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and wethers drift : to which vse *Metals* are most vnfit, as King *Dionysius* declared, when comming into a Church where the Images were attired in most rich golden *Roabes*, hee tooke them away, saying, such garments were too cold for winter, and too heauie for summer. A faire pretence to cloake his *Sacrilegious Auarice*. The same Author in his said *Accidence*, *Fol. 75*. making mention of this *Furre*, taketh occasion to commend a late prescribed order for the distribution of this rich and rare *Furre*, according to the dignitie of the persons to whom the wearing thereof is allowed, which.

which is this ; that an *Emperour* a *King* or a *Prince*, may haue the *poudering* in their *apparell* as thicke set together as they please : a *Duke* may haue in his *Mantles cape*, onely, foure *Raungs* or *Ranckes* of them : a *Marquis* three *Raungs* and a halfe : an *Earle* a cape of three *Raungs* onely. In some *Coates* these are numbred, but then they extend not to the number of tenne. These *rowes* or *rankes* before named are of some Authors called *Tymbers of Ermyne*: for no man vnder the degree of a *Baron* or a *Knight* of the most honourable order of the *Garter* may haue his *mantle* doubled with *Ermyne*.

Doubling
with Ermyne.



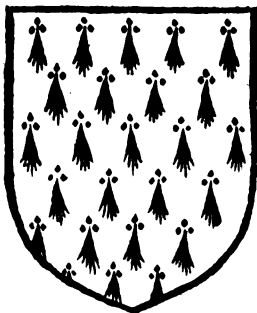
Rule.

This is that other *Furre*, before mentioned, to consist of a mixture of *white* and *blacke*, and hath some resemblance of the former : but differeth in this ; that where, that is composed of *white* powdered with *blacke* ; contrariwise this is *blacke* powdered with *white*. But neither in that, nor in this shall you make any mention in *blazon* of any such *mixtures*, but onely vse the name appropriated to either of them, which doth sufficiently expresse the manner of their composition to the vnderstanding of those

that are but meanelly skilled in *blazon* ; the names peculiarly allotted to this *Furre* is *Ermynes*.

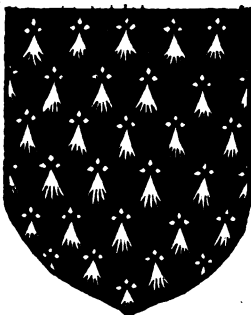
Ermynes.

Mr. *Boswell* is of this opinion, that *Ermyne* and *Ermynes* ought neuer to bee sorted in *Armes* with the metall of their colour, because (saith he) they are but *Furres*, and haue no proper *blazon* with any *metall*.



Ermynois

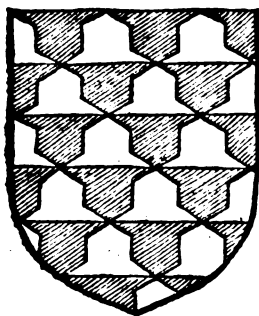
Of those *Furres* before mentioned, that are compounded of *Yellow* and *Blacke*, this is the first, and is tearmed in *Blazon*, *Ermynois*, whose ground or field is *yellowe*, and the *Pouldrings* *blacke*, though this be rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the vse of this *Furre*, *Bara.* maketh mention in his booke entituled, *Le Blazone des Armoiries*, pag. 14. and *Edel. Hiryssen* in his booke entituled *le Iardyn d'armories*, in the *Armes* of *Leefwelt*.



This is that other *Furre* composed of the same colours, but disposed in a contrary manner to the former ; for whereas that consisteth of *yellowe* powdered with *blacke*, this is *blacke* powdered with *yellow* ; and in *Blazon* is termed *Pean*.

Other *Furres* There are other sorts of *Furres* or *Doublings*, consisting also of *two* onely colours, which as they are much different in forme, so doe they also receiue a diuers *blazon*, from these before specified which are these that follow, and their like.

Hee

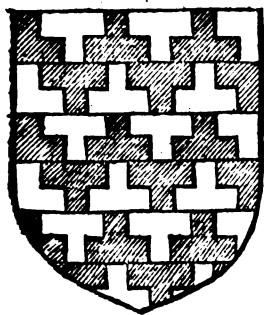


Rule:

ring, there are no other termes of *Blazon* allowed. As for the rest, viz. *Verry* and *Varrye*, they are meere *fantasies* and improper termes. If your *vaire* doth consist of *Argent* and *Azure*, you must in *Blazon* thereof, say onely, hee beareth *vaire*, and it sufficeth : but if it bee composed of any other colours, then you must say, he beareth *vaire* of these or those colours. The *Latine Blazoners* making mention of this sort of bearing, doe thus describe them, *Portat arma variata ex pelibus albis & caruleis*, accounting them for *skinnes* of little beasts. For that in ancient times they were vsed for *linings* of *Roabes*, and *mantles* of *Senators*, *Consuls*, *Emperours* and *Kings*, and thereupon are skilfullie tearmed *doublings*. Of this vic of them, *Alex. ab Alex. Genial. dierum*, lib. 5. Fol. 285. saith, *Legimus Caligulam depictus penulas induisse*. If you obserue the proportion of this *vaire*, you shall easily discerne the very shape of the *case* or *skinne* of little beasts, in them ; for so did ancient *Gouernours* and *Princes* of the world, (saith Sir *Iohn Ferne* in *Lac. Nob. pag. 86.*) line their *Pompous Roabes*, with *furre* of diuers colours, sowing one *skinne* to another after the plainest fashion. There is yet an other kind of *furres* much differing from all other the *furres* before expressed, not onely in shape, but in name also, as in example.

Robes of estate furred after this manner.

Alex. Geis
Dir.



This sort of *furre* or *doubling*, was (as Leigh noteth) of some old *Heralds* called *varry cuppy* and *varry tassa*, which (saith hee) is as much to say, as a *Furre of cupps*, but himselfe calleth it *Meire*, for so he reckneth it well blazoned, and very ancient, and a *Spanish coate*. But I hold it better blazoned; *Potent counterpotent*, for the resemblance it hath of the heads of *crowches*, which *Chaucer* calleth *Patents*, *Quia potentiam tribuunt infirmis*, as appeareth in his description of *old age*, in the *Romcant of the Rose*.

**Potent counter-
ierpotent.**

*So old she was that she ne went
Afoote, but it were by potent.*

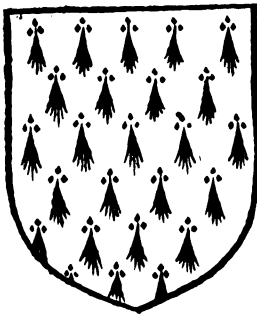
20 cent whad

So much of *furres* consisting of two *colours* onely : now of such as are composed of more then two *colours*, according to the diuision before deliuered.

Such are these and their like, viz. $\left\{ \begin{array}{l} \text{Erminites,} \\ \text{Vaire of many colours.} \end{array} \right.$

This

Ermymites.

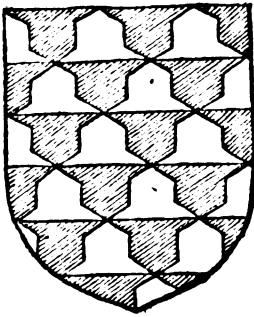


This at the first sight may seeme to bee all one with the second *Furre*, before in this *Chapter* expressed, but differeth in this, that heerein is added one haire of *Redde* on each side of euery of these *Poulderings*. And as this differeth little in shape and shew from that second *Furre* named *Ermyne*; so doth it not much differ from the same in name, that being called *Ermine*, and this *Ermymites*.

The other *furre* that is composed of more then two colours, is formed of foure feuerall colours at the least, as in example.

Vaire.

Rule general



This differeth much from all the other *furres*, and (according to *Leigh*) must bee blazoned *vaire*; this is composed of foure distinct colours, viz. *Argent*, *Gule*, *Or*, and *Sable*. Heere I will note vnto you, a generall rule that you must carefully obserue, not onely in the blazoning of these *Furres*, but generally of all *Coats-Armours*, viz. that you describe them so particularly and plainely, as whoso heareth your *blazon*, may bee able to *tricke* or expresse the *forme* and true portrature thereof, together with the *manner* of *bearing*, no lesse perfectly, then if he had done it by some *paterne* thereof laid before him. And thus concluding this *Chapter* of *Tinctures*, being the first kinds of *Accidents* of *Armes*, I will proceed to the second sort.

SECT. I. CHAP. V.

Differences.



Auing hitherto handled the first part of the distribution before deliuered *pag. 7.* touching the *Accidents* of *Armes*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are, and so proceede in order to the *Diuisiō* of them.

Definition.

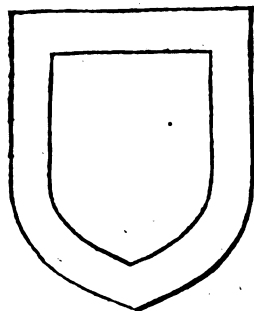
Differences are extraordinarie additaments, whereby bearers of the same *Coate-armour* are distinguished each from others, and their necessity to the principall bearer is demonstrated.

Of Differences some are { *Ancient*,
 Moderne.

Bordures.

Those I call *Ancient differences* that were vsed in ancient time for the distinguishing, not onely of one *Nation* or *Tribe* from another; but also to note a diuersity betweene *particular persons* also, descended out of one *Family*, and from the same *Parents*. Such are *bordures* and *imborduring* of all sorts. The *Bordures* that were annexed vnto *Coate-armours*, in the beginning were plaine, and (in all likelihood) were of some of one the colours or *metals* before spoken of: But afterwards in proesse of time, (by reason of the multiplication of persons and of *Families*) men were constrained to deuise other sorts of *bordures*:

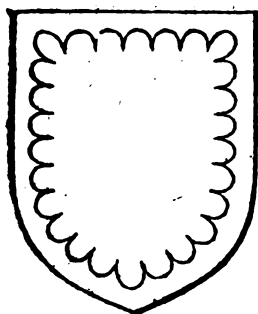
bordures; to induce a variety, whereby each particular person might be distinctly known and differenced *Ab omnibus & singulis eiusdem domus & familiae*. Of these there are diuers formes, as by these examples following may appeare



The first deuised *Bordures* were borne plaine, after the manner of this, which is thus blazoned. He beareth *Argent*, a *bordure Gules*. Heere you shall not need to mention the *plainnesse* of the *bordure*; for when you say a *bordure* of this or that *colour* or *metall*, and no more, then it is alwaies vnderstood to be *plaine*, albeit the same be not so expessed. But if it haue any other forme then *plaine*, in such case, you must not omit to make expresse mention of the fashion thereof. The *content* of the *Bordures*, (saith *Leigh*) is the fifth part of

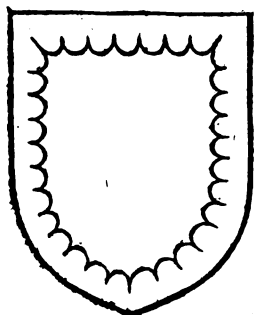
the *Field*. Also it is to be obserued, that when the *Field* and the *Circumference* or *Tract* about the same, drawne (as in this example) be both of one *metall*, *colour* or *furre*, then shall you not terme it a *bordure*, but you shall say, that he beareth such *metall*, *colour* or *furre* *imbordured*. *Leigh* reckoneth this sort of *imborduring* heere spoken of, to be of the number of *differences* of brethren; but *Bartol* (saith hee) hath committed the distribution thereof to the *Heralds*.

Before I proceed to the *Compound bordures* aboue specified, I wil giue some fewe examples of other seuerall formes of *simple borders*; (*Quia simplicia prius orauerunt compositis*,) as followeth.



He beareth *Sable*, a *bordure ingrailed*, *Argent*; This word *ingrailed*, is deriued from the latine word *In gredior*, which signifieth to enter, or goe in; *Quia ista linea ex qua conficitur Bordura, Campum plus aquo ingreditur*: or else it is deriued of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *border ingrailed*, *Quia* (as *Vpton* noteth) *eius color gradatim infertur in campum Armorum*.

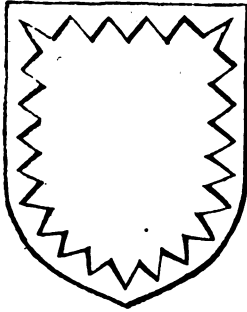
The next sort of *Bordure* that I will note vnto you, is a *Bordure inuecked*, and the same is formed as appeareth in this next *Esccheon*.



This *Bordure* is formed meereley contrary to the last precedent, and is blazoned in this manner. He beareth *Or*, a *bordure inuecked* *Gules*. As the former doth dilate it self by way of incroaching into the *Field*; contrariwise this doth contract it selfe by inuersion of the points into it selfe; In regard whereof (it seemeth) it receiueh his denomination, and is called *Inuecked* of the latine word *Inuecho*, which signifieth, *To carry in*, *Quia ipsa linea gibbosa, in Borduram plus aquo inuehatur*.

Dent border.

Wyrly.



This *bordure* differeth in forme from both the other, and is thus blazoned; he beareth *Gules a bordure indented Argent*. Mr. Wyrly, in his booke intituled, *The true use of Armes*, treating of the honourable life, and languishing death of Sir *Iohn de Gralbye, Capitoll de Buz*, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King *Edward the third*, doth therein make mention of one Sir *Perducus Dalbreth*, to whom his *Coate-Armour* did properly appertaine, and describeth the same in this

manner:

*Sir Perducus Dalbreth to the French returnd,
Who Guly sheild about his necke did fling
Wrapt with dent-bordure silver shining.*

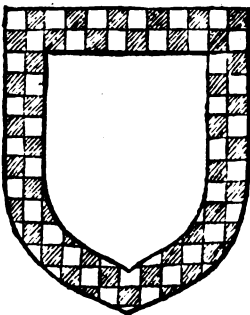
This *bordure* is said to be indented, because it seemeth to bee composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme: for *teeth* (especially those of beasts of rauenous kind, or of pray) haue that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner aboue specified; and they are called in *latine Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibis semper demunt*. In the same manner also doe euery of these *Indentings*, entering into the *Field*, lessen and take away some part thereof as they goe.

Isidor.

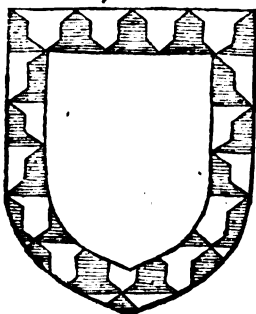
Note.

Note that al sorts of *Bordures* are subiect to charging with things aswell *Artificiall*, as *Naturall*; as by examples following, in part shall appeare; wherein I purpose not to be curious, either in their number, or yet in their order; but as they shall come to hand, so will I set them down in their proper places.

Bordure counter-componed.

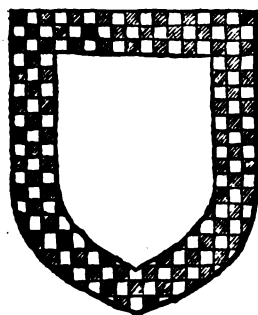


He beareth *Azure a Bordure counter-componed: Or, and Gules*; which is almost to say, as *Compounded* of these two Colours counterly placed. Note that *Counter-company* consisteth euermore of two tracts onely and no more. Note further, that the maner of *differencing* of *Coate Armours* by *bordures* is very ancient, but if you respect their particular formes and charge they are not so.

Bordure purflew of vaire.
Rule.

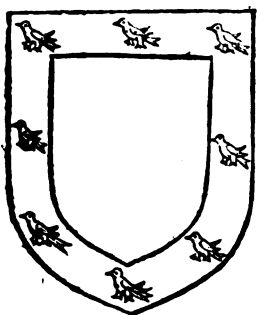
He beareth *Gules, a bordure purflew, vaire, Argent, and Azure*. Note heere that this terme *purflew*, is common to all the *Furres* before handled, so often as they are vsed in *Bordures*. Therefore whensoever you shall finde a *Bordure* of any of these seuerall kinds, you must (for the more certainty of the *blazon*) expresse by name of what sort of *Furres* the same is, if there bee a peculiar name appropriate thereunto. Otherwise if it bee one of those kindes, that haue noe certaine

certaine name, whereby it may be distinctly knowen from the rest ; or if it be so, that the *Bordure* be composed of some such of the *Furres* as do comprehend vnder one name, diuers and distinct colours, as (for example) *Vaire* doth : then must you of necessity particularly name the *Colours* whereof euery such *Bordure* is so composed, as in this example I haue done.



Hee beareth *Gules*, a *Bordure checkie*, *Or*, and *Azure*. *Bordure checkie.*
Albeit this hath a neere resemblance of *counter-compassie* before handled, yet is it not the same ; for that neuer exceedeth two *tracts* or *panes*, and this is neuer lesse then of three ; therefore you must take speciall heed to the number of the *Tracts* in *Blazon*, else may you easily erre in mistaking the one for the other. And this *Rule* holdeth not alone in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners,

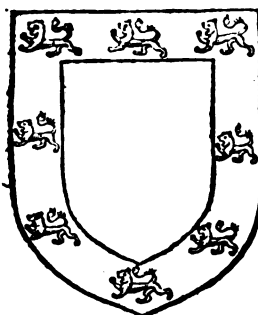
Sometimes you shall finde the *Bordures* charged with things liuing, as in these examples.



The *Field* is *Argent*, a *Bordure azure* charged with *Enaluron of Martlets*, to the number of eight, *Or*. In your blazoning of *Bordures* of this kinde of bearing, you must mention what sort of fowle or bird your *Bordure* is charged withal, for that this terme serueth generally for all kindes of *Bordures* charged with things of this kinde.

A like *Bordure* did *Jasper Earle of Pembroke* beare, that was halfe-brother to *King Henry the Sixth*, and was created *Duke of Bedford* by that most prudent *Prince King Henry the Seuenth*.

Jasper Earle of Pembroke.
Bordure Enaluron of Martlets.



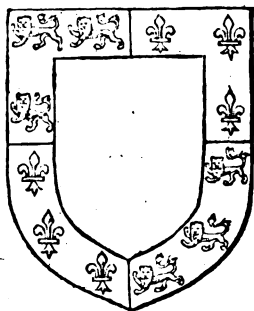
He beareth *Azure*, a *Bordure Gules*, *Enurny of eight Lioncels*, *Or*. Such a *Bordure* is set forth for *Hamlyne Plantagenet* that was base-brother to *King Henry the Second*. This terme *enurny* is proper to all *Bordures* charged with any *beasts*, whose kindes must bee specially obserued, and expressed in *blazon*, for the more certaintie thereof.

Hamlyne Plantagenet
base-brother to *King Henry the Third.*

Sometimes you shall finde two of these sorts of *Bordures* before handled, commixt in one, as in these next examples following.

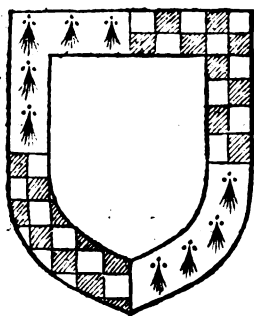
Hee

Examples of
Bordures
charged
with liuing
and vegeta-
ble things.
Henr. Courtney
Earle of De-
uon, and Mar-
ques of Ex-
ceter.



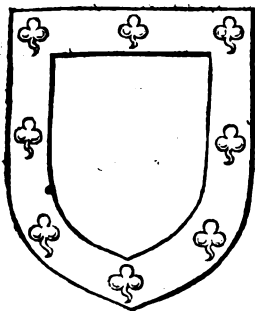
He beareth *Argent* a bordure quarterly, as follow-
eth: *The first, Gules enurny of three Lioncels passant guar-*
dant, Or. The second, azure, verdoy, of as many Flowers de
Lices, Or. The third as the second: The fourth as the
first. Such a Bordure did *Henry Courtney Earle of De-*
uon, and Marquesse of Exceter, beare, (who liued in
the time of King *Henrie the Eighth*) enuironing the
Royall Armes of England, which he receiued as an *aug-*
mentation of honour.

Hen. Fitz-Roy
Duke of
Richmond.



He beareth *Gules*, a Bordure quarterly composed of *pur-*
flew, Ermyne, and Counter-componie, Or, and Azure.
Such a Bordure did *Henrie Fitz-roy* beare, who was
Duke of Richmond and Somerset, as also *Earle of Not-*
tingham. Hee was *base sonne* vnto King *Henry the*
Eighth. Sometimes you shall finde *Bordures* charged
with *leaves or flowers*, and other *vegetables*, as in ex-
ample.

Bordure
Verdoy.

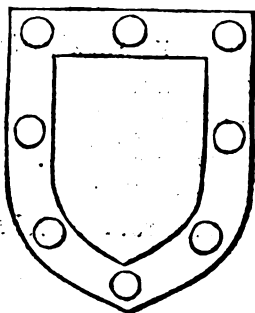


He beareth *Sable*, a Bordure, *Or*, charged with *Verdoy*
of *Trefoiles*, slipped to the number of 8. proper. Note,
that this terme *Verdoy* is appropriated to all *Bordures*
charged with *leaves, flowers, fruits*, and other the like
vegetables. Wherefore, to make your *Blazon* more
certaine, it behooueth, that you should expressly men-
tion what kinde of *vegetable* the *Bordure* is charged
withall.

Bordures
charged
with things
inanimate.

Otherwhiles you shall haue *Bordures* charged with other sorts of things *ina-*
nimate, or without life, as in this next example.

Rich. Planta-
genet King of
the Romans.



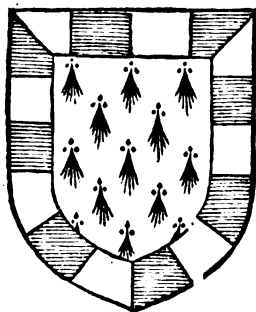
Entoyre.
Note.

A *Beisante*
what.

He beareth *Or*, a Bordure, *Sable*, charged with *Entoyre*
of 8. *Besants.* Such a Bordure did *Richard Planta-*
genet, King of the Romans, and *Earle of Cornwall*, beare,
that was *sonne* vnto King *Iohn*, and brother to King
Henry the Third. Note, that this terme *Entoyre* is
proper to all *Bordures* charged with *dead things*: there-
fore you must name what kinde of *Entoyre* the *Bor-*
dure is charged with, whether with *Roundels, Cref-*
sants, Mollets, Annulets, or whatsoeuer other *dead thing.*

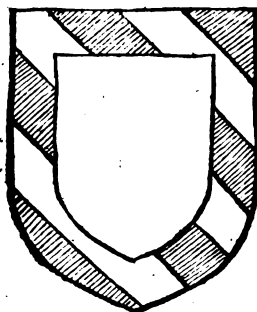
A *Beisante*, or (as some call them) a *Talent*, is taken
for a *Massive Plate* or *Bullion* of *Gold*, containing (according to *Leigh*) of *Troy*
weight 104. ¹¹. and two ounces, and is in valew 3750. ¹¹. sterling, and had
for the most part no similitude or representation vpon it (as some hold) but
onely fashioned round and smooth, as if it were firted and prepared to receiue
some

some kinde of stampe. But others are of opinion, that they were stamped, and that they were called *Bezants* (or rather *Bizants*) of *Bizantium*, the place *Bezants*, where they were anciently coined. Note, that whensoever you shall find any *Bezants* or *Talents* born in *Armes*, you shall not need to make mention of their *Rule*, color in blazoning of them, because they be evermore vnderstood to be *Gold*.



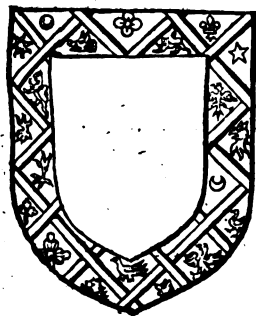
Sometimes you shall finde *Bordures gonnated* of *Bordure gonnated*, two colours, as in this next example. Hee beareth *Ermyne*, a *Bordure gonnated*, *Or*, and *Sable*: and such a bearing is so termed, because it is diuided in such sort, as if it were cut into small *Gobbets*.

As this *Bordure* is *gonnated*, so shall you finde *Bordures*, either *Bendy*, or *Bend-waies*, or charged with *Bende-lets*, as in this next *Escutcheon* in part may appeare.



He beareth *Gules*, a *Bordure Sable*, charged with three *Bordure Bendelets Argent*. I giue it this *Blazon* in respect that the *Sable* doth surmount the *Argent*, and standeth (as it were) in stead of a *Field*. But if they both were of *euen peeces*, then should I haue termed it a *Bordure-Bendy*, or *Bend-waies*, of so many peeces *Argent* and *Sable*, or *Sable* and *Argent*, as it should happen.

There resteth yet one example more of *Bordurings*, which I haue here placed, to the end the same may serue in stead of many particular demonstrations, otherwise requisite for the full vnderstanding of the manifold severall sorts of *diapering*, that may be vsed in *Bordures*, as in example.



He beareth *Argent*, a *Bordure*, *Gules diapered*, *Entoyre*; *Bordure diapered*, *Enurny*, *Enaluron*, *Verdoy*, &c. Note, that you may haue *diaper* of any two, three, or more of these, or any other their like, in one *Bordure*: and that not onely *Bordures*, but also *Fields* of *Coat-armours* are found *diapered*. That *Field* or *Bordure* is properly said to be *diapered*, which being fretted all ouer, hath some thing *quicke* or *dead* appearing within the *Frets*. And albeit things hauing life and sense, or their parts, may bee borne *diapered*; yet *Plants*, *Fruits*, *Leaues*, *Flowers*, and other *Vegetables*, are (in the opinion of some *Armorists*) iudged to be more fit for such kinde of bearing.

This kinde of bearing of *diaper* in *coat-armour*, is sometimes scene in *Coats* of

France.
Belgia.

Ferne shew-
eth what
Diaper is.

of France and Belgia, but very rare or neuer in England, as Sir Iohn Ferne noteth. *Diaper* (saith he) is knowen of euery man to be a fantastick worke of knots, within which are wrought the signes or formes of things either quicke or dead, according to the inuention of the worke-master, as it is well knowen in *Ypres, Bruges*, and some Cities of *Heynault*. In the blazon of such Coats you must first name the colour or metall of the *Field*.

As touching their seuerall *Charges* imposed vpon these *Borders* afore handled, I should not (I acknowledge) haue made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offred to treat of the *differences* of *Borders* in this place, inforced mee to make vntimely mention of those *Charges*, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe then by demonstratiue examples: *Exempla enim ponimus, ut sentiant addiscentes*.

SECT. I. CHAP. VI.

Moderne
differences.



Itherto of the ancient manner of *differencing Coat-armours*: Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution, and put in vse sithence the inuention of *Borders*. Such are these that follow, and their like: viz. the *File*, *Crescent*, *Mullet*, *Marilet*, *Annulet*, *Flower de-lice*, &c.

Files what.

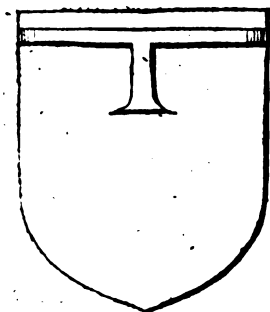
Opinion of
Vpton.

Of Budæus.

Of Alciatus.

Of Bartolus.

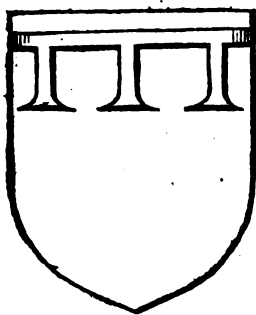
What these *Files* are, I cannot certainly auouch, because I finde that diuers *Authors*, and those very iudiciall in matters of this kinde, doe diuersly iudge of them, according to their seuerall conceits. *Vpton*, a man much comtended for his skill in *Blazon*, and of some *Armorists* supposed to haue bene the first that made obseruation of their vse, (but they are therein much deceiued, for that such vse was made of them many ages before *Vptons* time) calleth them *Points*, such as men vsually fasten their garments withall, and saith, they may be borne either *euen* or *odde*, to the number of nine. *Budæus*, an ancient Writer, affirmeth them to bee *Tongs*, and that they may not bee borne but *odde*. *Alciatus* in his *Parergon* nameth them *Plaitez*, or *Ploits* of Garments. *Bartolus* calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux* or *Labels*. In this so great vncertaintie, I forbore to determine any thing, seeing those so learned cannot certainly resolute among themselues what they are. Only concerning their diuers manner of *bearing*, these examples following will giue light: wherein I will begin with their *single bearing*, and so will I proceed to their *compound vse*.



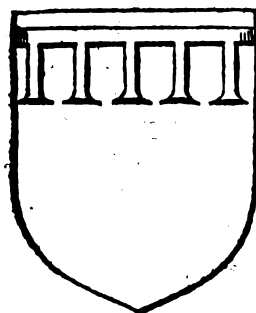
The *Field* is *Argent*, a *File*, with one *Labell*, *Gules*. This forme of *bearing* is found in the *Chapell* of the *Castle* of *Camphire*, alias *Treuoir*, in *Zeland*. Such is the dignitie of the *File*, as that the *Heralds* in their sound discretion, haue caused many poore decayed gentlemen, and persons newly risen, to lay aside the *bearing* thereof, because of the dignitie of the same, being such, as the sonne of an *Emperour* cannot beare a *difference* of higher esteeme, during the life of his *father*.

Vpton

Vpon faith, that *Files* are not borne for *Armes*, but for *differences* of *Armes*: Vpon. *Tales lingula siue labella* (saith he) *non dicuntur propriè signa, sed differentia signorum*. Neuerthelesse in practise it falleth out otherwise, as in this *Coate* here expressed, and others following may be seen. For we finde that *Labels* are borne both *single* & *manifold* without any other maner of *Charge*; so that it is cleere, that they are borne so many times for *Armes*, and not alwaies for *Differences* of *Armes*; as by the second *Eschocheon* following more plainly appeareth.

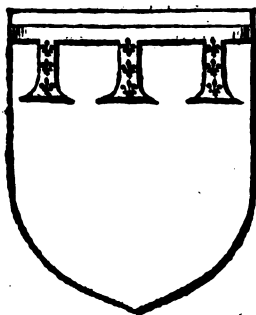


He beareth *Azure* a *File* of three *Lambeaux Argent*: this, saith *Leigh*, is the first of the nine *Differences* of *Leigh*. brethren, and serueth for the *heire* or *eldest sonne*, the father liuing. *Honorius* saith, that one of the *Labels* betokeneth his *father*, the other his *mother*, and the middlemost signifieth *himselfe*.



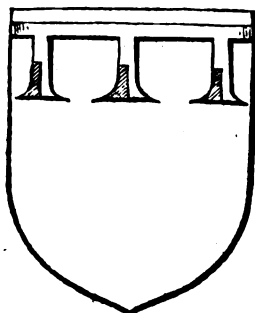
He beareth *Argent* a *File* of five points, or *Lambeaux Azure*: this seemeth to me a perfect *Coate* of it selfe, for so I finde the same anciently set vp in a glasse-window in the *Church* of *Estington* in the *County* of *Glocester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a *Difference* of *Coate-armour* alwaies. The *File* of five *Lambeaux*, saith *Leigh*, is the *difference* of the *Heire* whilst the *Grandfather* liueth; but his *Grandfather* being deceased, then he leaueth this, and taketh that of *three*, which was his fathers *Difference*. But herein his *Rule* faileth; for that they haue beene anciently borne with five points for the *Difference* of the *Eldest sonne* in the time of *King Edward* the first, as appeareth by diuers *Seales*, and other good autentique proofes of *Antiquity*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell *quicke* as *dead*, whereof I will giue you some fewe examples in these next *Eschocheons*.



He beareth *Argent* a *File* of three *Lambeaux Azure*, each charged with as many *flower delices Or*. Such a *File* did *Henry* the fourth *Duke* of *Lancaster* beare, (ouer the *Henry Duke* of *Armes* of *England*) who was sonne to *Henry Earle* of *Lancaster*, whose father was *Edmund* surnamed *Crookbacke* that was first *Earle* of *Lancaster*; and sonne to *Kinge Henry* the third.

Lionel Plantaginet.



The Labell
transferred
vpon occasi-
on.

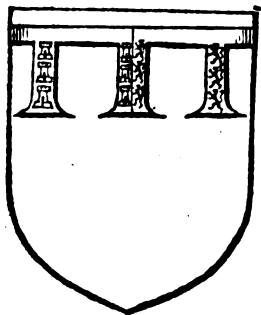
Wyrley.

Rule.

Hee beareth *Azure* a *File* of three *Lambeaux Argent*, each charged on the dexter side of the foote thereof with a *canton Gules*. A like *File* did *Lionell Plantaginet* beare (who was third sonne vnto *King Edward* the third) ouer the *Armes* of *France* and *England*, sauing that those *Cantons* were placed in the highest part of his *Labels* aforesaid.

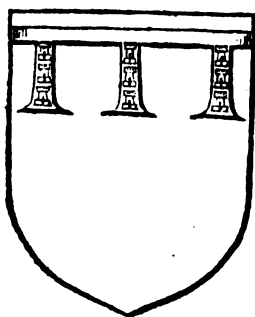
The *Labell* of the *Heire* apparent, (saith *Wyrley*) is seldome transferred vnto the *second brother*; but when the *Inheritance* goeth to the daughters of the *Elder brother*: in which case, it was permitted vnto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancie of the *Inheritance*, if the issue of his *Nieces* should faile. Note, that the *second brother* might not intrude himselfe into the absolute *Signes* of his familie, the *Inheritance* being in his *Nieces* or *kinwomen*.

Edward Plantaginet Duke of Aubemarle.



The *Field* is *Vert*. A *File* of three points parted *pale Gules* and *Argent*. On the first six *towres Or*, and the second as many *Lionceaux rampant purple*. Such a *File* was borne by *Edward Plantaginet* sonne and heire to *Edmund of Langly Duke of Yorke*, which *Edward* liued in the time of *King Richard* the second, by whom hee was created *Duke of Aubemarle*, and was slaine in the battle of *Agincourte* in the time of *King Henry* the fifth.

Robert D'artois.

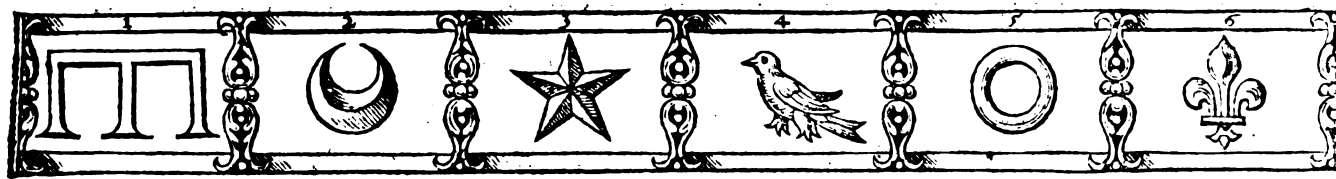


He beareth *Argent* a *File* of three *Lambeaux, Gules* each charged with as many *towres Or*. Such a *File* did *Robert D'artois* beare, who guided *King Edward* the third in all his warres against the *French*. This *Robert* was a *Frenchman*, and was thought to haue beene the first that moued *King Edward* the third to make his challenge to the *Crowne* of *France*. Many more examples might be giuen of the diuers manner of bearing and charging of *Files*, but these heere expressed may suffice to informe the reader that they are no lesse subiect to *Charges* then the *Bordures* before expressed: as also to moue him to take a more strict obseruation of them as they shall come to hand.

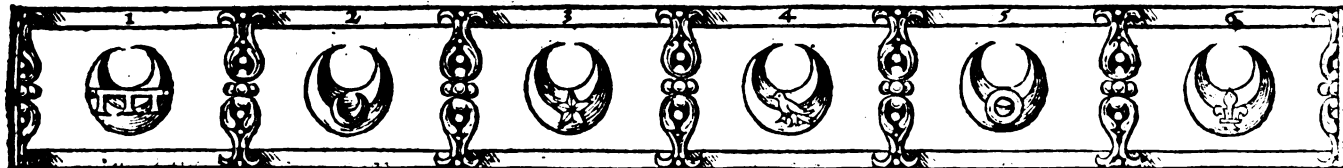
Beside these *Differences* before mentioned, other sorts of *moderne differences* were deuised for the distinguishing of brethren and persons issued out of one *Familie*, which for the reach they extend vnto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their seuerall bearers are distant in degree from their *originall ancestors*; as also, how each of them standeth in degree one to another among themselues; as by the examples ensuing may appeare.

The

The First House.



The Second House.



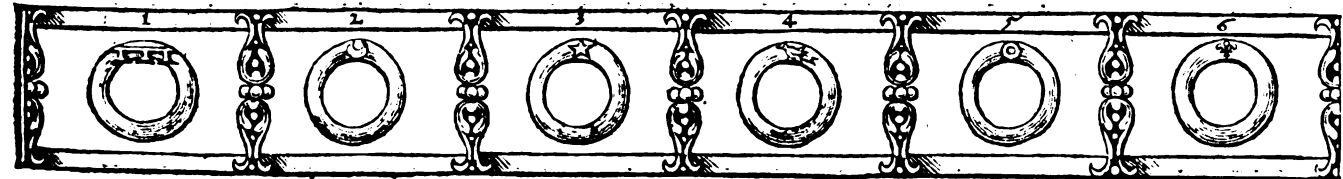
The Third House.



The Fourth House.



The Fifth House.



The Sixth House.



D 2

To

To these *single differences* expresse in the first of these Rankes doth *Gerard Leigh* adde three other to make vp the number of nine ; which *Number* hee laboured much to make complete throughout all his booke. The forme of which three, are these : *viz.* the *Rose*, the *Crosse Moline*, and the *Double Carter-foile*



Obseruation
in bearing
of Armes.

It hath bene euermore an obseruation with *Nations* in bearing of *Armes*, that as euery particular *family* (saith *Sir Iohn Ferne*) did beare *Armes* different in substance from those of other *families*, so those that are descended of the selfe same blood, should likewise beare the *Armes* of that House and Familie whereof they are descended, in a different manner each from other, (not in *substance* but in *accidents*) for the distinguishing of their *Line of Agnation*. And the apposition of these *Differences*, albeit they seeme to make some alteration in the *Coate-armours* whereunto they are annexed, yet is the same but meerelie *Accidentall*, the substance still remaining as it was before ; the nature of these *Appositions* being such as is of all other *Accidents*, *Vt possunt abesse & adesse sine subiecti interitu*.

Differences
called *Dimi-*
nutiones Ar-
morum.
and why.

And these differences annexed to *Coate-armour* are of some Authors tearmed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignity of the *Armes* whereto they are added, as expressly manifesting them to bee of lesse esteeme then those from which they are deriued : *Multiplicitas enim indiuiduorum, in eadem specie diminutionem arguit*.

Occasion of
invention of
differences.

But doubtlesse, the conceite of *Apposition* of these differences to *Coate-armours* was grounded vpon the necessity (the common Parent of all inuentions) as well that thereby all confused bearing of *Armes* might bee auoided ; as also

Vse of diffe-
rences.

that the prerogatiue of the Eldest sonne should be preferred inuiolable. And for this cause hath the Eldest of euery noble and generous Family, his peculiar manner of sole and plaine bearing, which he will in no case permit any other man to vse, though he bee of the same Family and Surname, but with addition of some kind of *Difference*, because the sole bearing of *Armes* pertaineth onely to the first begotten : *In primogenito enim* (saith *Lyra*) *tantum in capite stat, & remanet splendor geniturae*.

Lyra in Genes.
49.

Tremelius in
Genes 49.
Dignity of
the first be-
gotten.

As touching the dignity of the first begotten, *Tremelius* in his *Annotations* vpon the 49. of *Genesis* maketh mention of two chiefe *Prerogatiues*, due vnto *Ruben*, had he not defiled his fathers bed ; the one of *Honour*, whereby hee had his brethren in *Subiection* vnto him ; the other of strength, by reason of his double portion of Inheritance. And *Cassaneus* saith, *Ea quæ acquiruntur Primogenito, acquiruntur titulo vniuersali, item acquiruntur ut constituto in dignitate*. For these respects the *Armes* of the Family ought to remaine entire to the Eldest, because the second, third and fourth begotten sonnes, cannot arrogate to themselves any such *Prerogatiue*, and therefore may not beare their *Coate* but with *Difference*.

Cass. conclus.
76. part. 1.

Furthermore

Furthermore, these *differences* heere spoken of, are of some *Authors* called *Doctrina Armorum*, and that very aptly, in regard that by the *apposition* of them to *Coat-Armours*, our vnderstanding (vpon sight of them) is informed from what *Line of Consanguinitie* the *bearer* of such *difference* doth abstract himselfe; whether from the line *ascending, descending, or collaterall*; as also, in what *degree* he standeth; as, whether hee be the *second, third, or fourth* begotten childe of such a *Parent*. And such *apposition* is no lesse lawfull, then is the addition of *names of Baptisme* vnto the *surname* of the *Familie*: *Sicut enim nomina inuenta sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

Another vse
of differen-
ces.

There is yet a further vse of these *differences*, in that they serue to preuent and auoid *diffensions, debates, challenges, combats, and slaughters*. For as to all brethren there is but one *surname* allowed, yet for difference, that one of them may be discerned from another, there is added vnto each brother a *pra-nomen*, or *name of Baptisme*; so is it necessarie, that sithence the *Coat-Armour* of the *Ancestor* is competible to all the children (as the *marke of the familie* whereof they are descended) that a *difference* should bee added to the *Coat-Armour* of euery brother, to marke and limit out to all mens sight the *diuersitie* of their *Birth* and *Line* whereupon they depend, that so all occasion of challenge may be preuented, when each man knoweth not only his place of precedence, but also his neerenesse and place of title to the *Inheritance*.

A further vse
of differences.

Whereas I haue formerly among the examples of *Borders*, vsed demonstrations of *differences* in the *bloud-royall*, of some of the younger sonnes of Kings; I hold it fit before I conclude this Tract of *differences*, to giue a little touch of the necessitie why these should be more eminent then those of ordinarie vse, with persons of inferiour state. First, in regard that if the *Coat-Armor* of others should haue too neere a conformity & resemblance with the *Soueraigne Ensignes*, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their *King*, to the great disturbance of the State, and no lesse perill to the person of their lawfull *Soueraigne*. And not only is it so in *Coats* pertaining to the *bloud-royall*, but also in other inferiour callings: For in ancient time (saith *Wyrley*) when men could not sufficiently distinguish their *Coat-Armours* by changing their *denices* into other *colours*, for the number of leaders, that many times were of one house or familie; then were they forced to vary their marks by the said *Additions*. And very seldome should you see in those times, *Cressants, Mollets*, or such small things borne for a *difference*: or if any such were, they were made so large, that they might easily be discerned by the distance of fortie foot. Furthermore, the *Soueraigne* estate and dignitie being compared with the qualitie of any *Subiect*, the difference will be found so great betweene them, and the one so farre surmounting the other of them, as that reason it selfe willet that so great a difference should bee put betweene the *Royall Ensignes* and the *Armes* of a *Subiect*, as there is betweene their estates and degrees, sith those *Ensignes* are the marks of their worthinesse and esteeme.

Differences
of Blood-
Royall
more emi-
nent, and
why.
The first
reason.

Another
reason.

For these and other respects, it hath beene, and yet still is in vse, that in addition of *differences* to the *Armes of Kings younger children*, the skilfull *Heralds* haue giuen some of the *Honourable Ordinaries*, for more apparant *distinctions*, as a *Fesse, Cheefe, Bend, Pile, Bordure*, and such like, as we may manifestly see

Honourable
Ordinaries
vied for dif-
ferences.

see

see in diuers ancient *Coats* borne by such noble Personages as haue descended from the collaterall lines of the Kings of *England, France, Scotland, &c.*

Crescents,
Mollets, &c.

Concerning those *moderne differences* before expressed in the forme of sixe rankes, pag. 28. viz. *Crescents, Mollets, Martlets, &c.* notwithstanding their institution was ingenious, yet hath tract of time discouered their vse to be dangerous, especially in *Martiall affaires*, by reason of their darknesse and vnapparent formes, occasioned by imposition of one difference vpon another: the perill whereof hath not a little extenuated their estimation. Neuerthelesse, their inuention is not therefore to bee condemned, inasmuch as the euents haue not fallen out answerable to the intention of their first Deuiser: Neither can it be therefore iustly said to be done without ground of reason, as a certaine *Author* noteth: *Si finis in intellectu operantis sit rationalis, etiamsi non sequatur quod intenditur, non idcirco dicetur irrationabiliter operari.*

Note.

No differences for daughters.

Heere it is to be obserued, that *differences* doe in no waies appertaine vnto *Sisters*, for that they are reputed to be separated and diuided from the familie whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receiue their denomination from the Familie whereof their husbands are descended. And so much doth the word *Soror* notifie vnto vs, as *Sofinus* saith: *Soror est quasi seorsim nata, & à familia separata.*

Armes of daughters.

Why daughters are not allowed differences.

To *Daughters* it is permitted to beate the *Armes* of their *Father*, euen as the *elder brother* doth after his *Fathers* decease, without any scandall or challenge of their *elder brother*, for that to daughters neuer were any *differences* allowed, and that for three causes. First, because their *Coats* are neuer, or very seldome aduanced in the Field, forasmuch as to that sex *warre* is reputed odious. Secondly, for that the *Coat-Armour* is no longer borne by them then during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethrens Lines*, they are debarred from the *Inheritance*. Yet in some cases they shall beare the *Coat-Armour* to them and their heires, as in example: If all the issue of the *Brethren* happen to become extinct, then the *Daughters* shall *Inherit* the *Land* of their *Ancestor*. In which case, they may therewithall assume his *Coat-Armour*, and beare the same by themselves and their heires for euer. But betwixt those *Sisters* bee allowed no *differences* or *badges* of *Pedegrees*: the reason whereof is, for that sithence by them the *Name* of the *House* cannot bee preserved, therefore they are admitted to the *Inheritance* equally, and are adiudged but *one Heire* to all intents and purposes, in Lawes as well *Martiall* as *Ciuill*, without any eminent *prerogative* either of *Honour* or *Possession*, betwixt *Elder* and *Younger*.

Note.
Lands and Armes to them and their heires.

SECT. I. CHAP. VII.

Parts of Armes.



O much of the *Accidents* of *Armes*, viz. *Tincture* and *Differences*, comprehended in the *first part* of our premised *distribution*. Now of the *second member* thereof, viz. *Parts of Armes*.

Escutcheon defined.

The parts of *Armes* are the { *Escutcheon*,
Ornaments without the *Escutcheon*.
An *Escutcheon* is the forme or representation of a *Shield* of what kind soeuer, and

and is so called of the Latine word *Scutum*, which hath the same signification : whence also an *Esquire* or *Page*, takes his name, of *Scutiger*, signifying primarily a *Target-bearer*. And the *Target* is not vnaptly deduced from the Latine word *tergus*, a *beasts hide*, whereof at first *Shields* were made : whereupon *Pliny* saith, *tergus ad scuta galeasq; impenetrabile*, An impenetrable hide fit to make a *Shield*. And the Poet *Statius* : — *casus clypeos vestire iuuenis* :

With bullocks hides they clad their shields.

Whence *Virgil* calls *Ajax* his *Buckler*, *Septemplex*, for the seven-fold doublings of leather : as elsewhere he describes a *Target*, — *duo taurea terga* :

made of two Oxe-hides. But the *Clearest Starre* of our Profession, M^r. *Clarenceaux* Cambden. Bri-

takes it from the *British* word *Tarian*, and that from the *French* *Thireos*, which tan.

Pausanias saith, is the *Buckler* in vse amongst the old *Gaules*. If any here should aske me, why then *Escocheons* should bee vsed in *Heraldrie*, sith other men are inuested with *Ensignes* of honour, besides *Martiall men* ; I answer them, that as to *Militarie men* that token is proper for reward of that kinde of seruice ; so if others by their *Vertues*, *Arts*, or *Actions*, aduance either the honour or the welfare of their *Country*, their seruice is as behoouefull as the others, and themselves as *Defenders* or *Preseruers* of their *Countries* peace and happinesse, deserue likewise the reward of the *Escoccheon*, being the *Hieroglyphicke* or *Embleme* of defense and preseruing. In which respect, that good *Prophet* *Eliab* was called *The Chariots and Horsemen of Israel*. And by the *Ciuill Law*, (*Imp. in L. Aduoc. C. de Aduoc.*) an *Aduocate* is said to be *Miles*, a *Martiall man*, and to haue the same prerogatiues, in that they doe *ciuium vitam & patrimonium defendere*, defend the life and liuelihood of the *Subiects*. Touching the diuers formes of *Shields*, I will not heere speake ; eucry *Countrey* almost hauing their diuers makings : amongst which, the smallest were in vse amongst our old *Britaines*, as being most manageable; and the greatest amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to passe a riuer, vsed his *Shield* for his *Boat*, and his *Speare* for his *Ruther* to guide him selfe ouer. And it was euer held more dishonourable for a man to lose his *Buckler*, then his sword in field, because it is more praise-worthy to defend a friend then to hurt a foe, as a Noble Generall once said : *Mallem unum Ciuem, &c. I had rather saue one good Subiect, then kill an hundred enemies.*

The Accidents in this *Escoccheon* are { Points.
Abatements.

Points are certaine places in an *Escoccheon* diuersly named according to their seuerall *Positions*.

Whereof some are { Middle.
Remote.

The *Middle Points* are those that haue their location in or neere to the *Center* of the *Escoccheon*. Middle Points.

Such are these, viz. the { Honour
Fesse
Nombrill } *Points.*

The

Fesse, Honour, and Nombrell Points.

Remote Points.

The *Fesse Point* is the *exact Center* of the *Escoccheon*. The *Honour Point* is the next about the same in a direct line. The *Nombrell* is next vnderneath the *Fesse Point*, answering in a like distance from the *Fesse Point*, as *Gerard Leigh* hath set them downe.

Remote Points are those that haue their situation naturally in places further distant from the *Center* of the *Escoccheon*.

Of these some are $\left\{ \begin{array}{l} \text{Superior.} \\ \text{Inferior.} \end{array} \right.$

The *Superior Remote Points* are those that haue their being in the vpper part of the *Escoccheon*.

Of these there are $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Extremes.} \end{array} \right.$

The *Superior Middle Point* doth occupie the precise *Middest* of the *Cheefe* betwene the two *Extremes*. The two *Superior Extreme Points* do possesse the *Corners* of the *Cheefe* part of the *Escoccheon*.

And are termed $\left\{ \begin{array}{l} \text{Dexter,} \\ \text{Sinister.} \end{array} \right.$

The *Superior Dexter Point* hath his beginning neere vnto the *Right Corner* of the *Escoccheon* in the *Cheefe* thereof. The *Superior Sinister Point* is placed nere the *Left Angle* of the *Cheefe*, in opposition to the *Dexter Cheefe*; whereunto, as also to the *Middle Cheefe Point*, it answereth in a direct line.

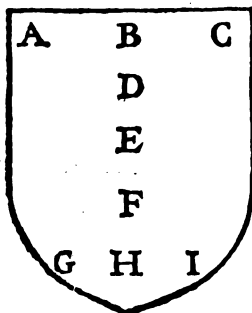
The *Inferior Points* doe occupie the *Base* of the *Escoccheon*, and thereof haue their *denomination*, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Remote.} \end{array} \right.$

Note.

Note, that each of these doe answer in *opposition* vnto the seuerall *Superior Cheefe Points* aboue mentioned, in a direct line, inso much as by them the *location* of these might be easily conceiued without any further description of them, *quia posito vno contrariorum, ponitur & alter*. Neuerthelesse, because those things that are deliuered diuidedly, are best conceiued and vnderstood, I will particularize these as I haue done the former, beginning with the *Middle Point*.

The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Escoccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points*. And in like sort doe both the *Inferior Base Extremes* answer in an



equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escoccheon*. That *Extreme Base Point* on the *right hand* is named the *Dexter Base Point*, and that on the *left hand* is the *Sinister Base*. And for the better explanation of that which hath beene heere deliuered touching the *Points* of an *Escoccheon*; I haue heere (because examples adde light) expressed the same by manifest *demonstrations*, placing seuerall *letters* vpon euery of the said *Points*, according

{ A B D E F G C H I 	} Signifieth {	<i>Dexter Chiefe</i>	} Points.
		<i>Precise Middest</i>	
		<i>Sinister Chiefe</i>	
		<i>Honour</i>	
		<i>Fesse</i>	
		<i>Nombrill</i>	
		<i>Dexter Base</i>	
		<i>Exact Middest</i>	
		<i>Sinister Base</i>	

Note the necessity of the knowledge of these points:

Abatement.

Diminution.
Reversing.

Diminution
what.

**Note the
Tinctures of
Diminutions**

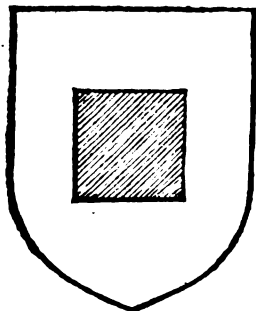
These

These are placed on $\left\{ \begin{array}{l} \text{the Middle,} \\ \text{Some other part of the Eschocheon.} \end{array} \right.$

Such as are placed in the *Middle* are expressed in these next two *Eschocheons* following, whereof the first is a *Delfe*, as in this example.

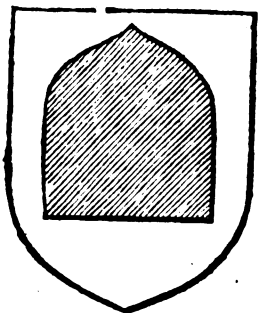
A *Delfe* for
reuocation
of challenge.

Note.



He beareth *Argent* a *Delfe Tennè*; to him that *reuoketh* his owne *Challenge* (as we call it) eating his word, (saith *Leigh*) is this *Abatement* giuen in token therof. *Note*, that whensoever you shall finde *two* or *more* of them in one *Eschocheon*, you shall not reckon of them as signes of *Abatement*, but of *Honour*; and in like manner, if either they bee of *Metall*, or *Charged* vpon; and so is it also in some other *Abatements*, which either by their number or colours, doe change their quality and become *Charges* of perfect bearing.

Eschocheon
reuersed for
deflowering
either maid
or widow, &c.



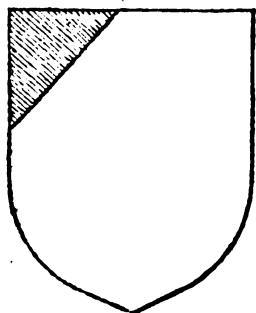
Hee beareth *Or*, an *Eschocheon reuersed, Sanguine*. This is that other *abatement* that occupieth the *middle point* of the *Eschocheon*, and is giuen vnto him that discourteously intreateth either *Maid* or *Widow* against *their will*; or to such a one as flieth from his *Souergignes Banner*: hee shall beare his *Armes* after this sort, vntill such time as hee haue done some *valiant exploit*, worthy to be noted, by the *Heralds*; vpon whose true report, it may please the *Soueraigne* to restore him to his former *Bearing*; which *admission* must bee done in no lesse priuate *Assembly* then in the *Mustering* of a *Campe*.

Such *Diminutions* as are placed vpon some other part of the *Eschocheon*,

Doe occupy $\left\{ \begin{array}{l} \text{One point alone,} \\ \text{More then one.} \end{array} \right.$

That which occupieth one alone, is called a *Dexter point parted*, an example whereof you may see in this next *Eschocheon*.

Point dexter
parted for
too much
boasting.

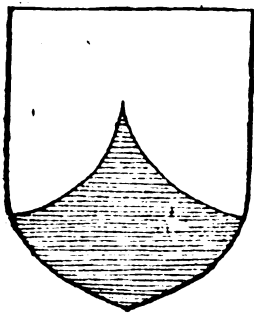


He beareth *Argent*, a *point Dexter parted, Tennè*: this *Diminution* is due vnto him that ouermuch boasteth himselfe of his *Martall acts*. If a man doe performe any praise worthy *Action*, the selfe deede will sufficiently commend him though he hold his peace; and therefore *Seneca lib. 2. de beneficijs*, doth reprehend this kind of *vaine boasting*; *Res loquatur* (saith hee) *nobis tacentibus*, Let our deedes speake, let our tongues be silent: or if wee will needes haue verball praise, let vs seeke it by the direction of that wise King, *Laudet te alius, & non os tuum, aliena labia, non lingua tua*, Let another man bee

bee thy Trumpeter, and not thine owne mouth. For indeed, that marke wherwith *Iudicious Virgil* bradneth *Draeces*, doth seldome deceiue, *Lingua melior, sed frigida bello dextera*, Whose tongue is quick't to speake, his arme in fight is weake. And albeit a man bee truly valiant in deedes of *Armes*, yet *Laus in ore proprio sordescit*, It is vn gentlemanlike to boast of it. *Plutarch* writes of young *Marius*, that his talke and gesture was so stout, that he got the name of *Martis filius*, the sonne of *Mars*; but when it came to the prooffe, he was so farre from what he seemed, that he gained a new name of *Veneris filius*, the sonne of *Venus*.

Such *Diminutions* as doe occupie more then one point of the *Escoccheon*,
 doe comprehend, { *Four points,*
{ *Lesse then foure.*

That *diminution* of the former sort, is this which you see in this *Escoccheon*, and is due to him that is *slothfull* in the *Warres*.



Hee beareth *Or*, a *Point in Point*, *Sanguine*. Heere- Point in
point for
sloth in
warre.
 in you may see in part how necessary it is to know the *Points* of the *Escoccheon* before expresse, pag. 34. inasmuch as this one *Abatement* compriseth these foure *Points*, viz. the *Honour*, together with the *dexter* and *sinister*, and the *exact base points*. For it is very manifest, that the one of these *Arch lines* hath his beginning from the *dexter*, and the other from the *sinister base points*, and doe meete in an *acute Angle* in the *Honour point*, answering perpendicularly to the *precise base*

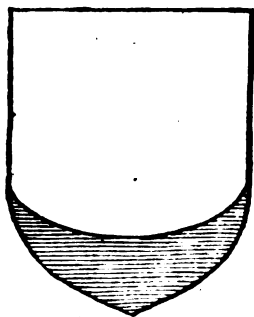
point. In former ages this *vice* was chastised by another kind of *punishment*, saith *Cassianus*, *Quando Miles se malè gesserit in bello, potest Iudex scutum suum perforari facere, ut hoc exemplo alij Milites in pralio sint fortiores*: If a Souldier demeane himselfe not well in fight, the Iudge *Martiall* may cause his *Escoccheon* to be pierced, to teach others by this chastisement, to be more valorous. But contrariwise it is honourable for a man of *Armes*, to haue blowes appeare in his Buckler, giuen by his foes; as is memorable in our ancient *Countriman Scana* (the principall man who taught *Iulius Caesar* the way to conquere *Britaine*) whose valour *Caesar* hath eternized with this acknowledgment, that it was he alone, who saued the *fortification* against *Pompey* at *Dyrrathium*, where *Caesar* perused his Buckler, and found 230. holes pierced in it. And therefore because the dastard dares not come so neere the *Enemy* to beare his strokes on his shield, hee must be contented to take this piercing of some of his owne side in *Armes*.

Those *Diminutions* that doe comprehend fewer then foure,
 Are either, of { *Three;*
{ *Two.*

Such are said to comprehend three *points*, whose *lines* doe bound so manie within their limits, as in example.

Point Cham-
paine for
killing of a
Prisoner.

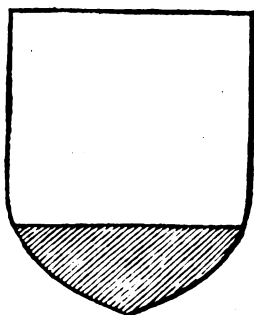
Froysard.



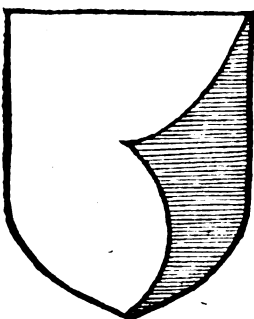
He beareth Or, a *Point Champaine*, *Tennè*. This is the first of those *Diminutions* that doe comprehend three *points*, and is formed of one *Arch line*, which taketh his beginning from the *Dexter base* (and including the middlemost) & endeth in the *Sinister base point*. This is due vnto him that killeth his *Prisoner*, (humbly submitting himselfe) with his owne hands, though in extreme neede it is allowed by the *Law of Armes*, rather to kill, then to hazard himselfe to bee flaine; *Alwaies* (saith Sir Iohn Froysard) by right of Armes a man ought to griue his *Enemy*, and good company of Armes is mercy to knights and Souldiers.

Point plaine
for lying.

A gore for
Cowardice.



Hee beareth Or, a *plaine point*, *Sanguine*. This *Abatement* comprehendeth the same points that the last precedent doth, but differeth from the same heerein, that the former is framed of an *Arch-line*, and this of a *Right line*. This *Abatement* is due to him that telleth lies, or other false tales, to his *Soueraigne*. For if *light eare* incline to *light lips*, harme ensueth; and warre is then easily begunne but hardly alaid againe, when misreport and light credence meete together.

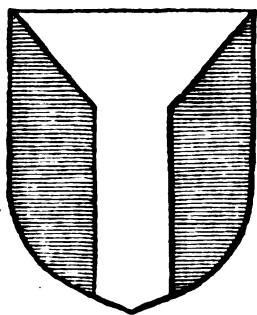


Hee beareth *Argent*, a *Goare Sinister*, *Tennè*. This *Abatement* consisteth of two *Arch lines* drawne from the *Sinister Chiefe*, and bottome of the *Escoccheon*, and meeting in a *sharpe Angle* in the *Fesse point*. This is the third and last of the *Abatements* that occupieth three *points* of the *Escoccheon*, and is due to him that is a *Coward* to his enemy. For wee must conceiue that *Goares* and likewise *Gussets* are things in vse among women, especially *Semsters*, and therefore are fit notes of cowards, and womanish dispositions. But as

for the *Dexter Goare*, wee must otherwise esteeme of it; for (saith Leigh) though it be of *Stain and colour*, yet is it exempted out of the number of *Abatements*, and it is a good *Coate* for a *Gentlewoman*; many of which *sex* are so farre from the staine of Cowardize, as they will not turne their *Backs* to men of greatest valour; but like the valiant *Penthesilea*, *Audetq; viris concurrere virgo*, *The Damsell faire dares meete the stoutest man*; saith Virg. 1. *Aeneid*. But if there bee both *Dexter* and *Sinister* (saith hee) it is too bad to bee borne; for although it bee *Charged*, yet doth it dishonour the thing that is thereupon.

That *Abatement* that comprehendeth onely two *points* of the *Escoccheon* is called a *Gusset*, and is formed of a *Trauerse line* drawne either from the *Dexter* or *Sinister Chiefe point* of the *Escoccheon* tending to the *Honour point*, and descending from thence perpendicularly to the extreme base parts of the *Escoccheon*; as in this next example appeareth, wherein are expressed both the *Dexter* and *Sinister Gores*.

Hee



He beareth *Argent*, 2. *Gussets Sanguine*. In *Abating* (saith *Leigh*) there is but one *Gusset*: and he that is too much deuoted to the smocke, shall weare the *Gusset* on the *right side*; but he that committeth Idolatrie to *Bacchus*, the *Gusset* on the *left side* shall bee his reward. If he be faultie in both, then he shall beare both, as in the *Escoccheon* present. Such a *Coat* as this I finde borne by the name of *Coningham*, sauing that the *Field* is *Sable*, and the *Gussets* *Argent*, and therefore not to be taken to bee of this kinde, according to the

Gusset for
Lust.
Gusset for
drunkenness.

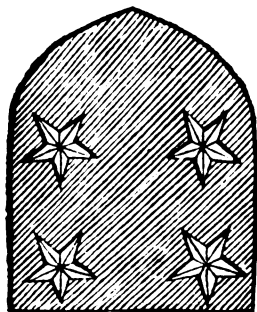
pour un yuog...

rule touching the *Delfe*, pag. 36.

Hitherto of such *Abatements* as doe abase the estimation of the *Coat-armour* whereunto they are annexed, in some parts or points of them only, being the first sort of *Abatements*, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a *Coat-armour* reuerfed. *Reuersing* is a preposterous manner of location of a *Coat-armour*, by turning of the whole *Escoccheon* upside downe, contrary to the vsuall forme of bearing, after this manner.

Reuerfed
Coats for
Treason.
Reuersing
what.



He beareth *light blew*, 4. *Mollets yellow*, 2. in the *Fesse*, and as many in the *Cheefe*. This forme of bearing is peculiar to a *Traitor*: such a one (saith *Leigh*) was hee that owed these *Armes*, whose name was *Sir Armerie of Paue*, a *Lombard-borne*, an vnworthy *Captaine* of *Calice*, and *Traitor* to *King Edward the Third*, in selling the same to *Sir Geffrèy Charnèy* for 20000. *Crownes*. To this kinde of bearing is this forme of *Blazon* (beginning at the *Base* first) peculiar, and to no other, in

Crime de la
traison

respect that as this *Escoccheon* standeth, the *Base Point* is the highest part thereof. By this inglorious subuersion of the *Escoccheon*, the dignitie thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In all other *Crimes*, though *Capitall*, the punishment transcendeth not the person of the *Offender*, *Quia nullum delictum patris innocenti filio parna est* (saith *Cassaneus*.) The innocent sonne shall not beare the punishment of the fathers offense. But in this which we call *Crimen Læse Maiestatis*, or *High Treason*, (being an offense so horrible and detestable before *God* and *Man*) it is farre otherwise: for heerein as well the children of the *Offenders*, as the *Traitors* themselues, shall participate of the heauie vengeance due to so great an impietie, although not in that deepe measure that the father doth: and that by the imitation of the *diuine Iustice*; that so men might be deterred, not only from the actuell committing, but also from the confederation and concealment of an offense so highly displeasing *God*, and abhorring *Nature*. For when a fact is committed or intended against the person of him that swaieeth the *Soueraigne State* (wherein he representeth the *Image* of the *diuine gouernment*) it is not so much offensive against the person of the *Prince*, as it is against the *Maiestie* of the *Eternall God*, whose *Image* he beareth. And the welfare of the *Subiects* depending on the safety of the *Soueraigne*, the danger intended to the one, hath in it a guilt of endammaging the liues of millions.

Crimen Læse
Maiestatis.

See Num. 16.

As

Punishment of
Treason by
the Law of
Armes.

As touching persons convicted of *High Treason* in the *Iustice* of the *Law* of *Armes*, for the further coercion of so hainous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progenie*; it is to be observed, that if a *Gentleman* of *Coat-armour* hath issue diuers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for ever, neither may his issue beare the same, *Quia eorum memoria destrui debet*, For that the memorie of them may utterly be extinguished. For sithence it is held they may be lawfully killed seeing they are said to be enemies to the *King* and *People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Armes* also, and stile of *Gentrie*: insomuch as some are of opinion, that the sonne loseth *Iura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to *Gentrie*. And of *Marcus Manlius* (who was condemned of *Treason* against the *Roman State*) we finde a *Law*, that none should ever beare that name. A noble example whereof we saw of late on the instrument of that diuellish *Parricide* on the late puissant King of *France*, for the obliterating of the name and memory of such a villaine out of that Kingdome.

Heinousnesse
of Treason.

Finally, if such an one were inuested with any honourable dignitie, the *Lawes* adiudge not onely his *Coat-Armour* to be razed, and his *Shield* reuerfed, but also his *speare* trunked, his *spurres* hewen from his heeles, his *horse* docked, his *sword* to be broken vpon his *helme*, his *Crest* diuided, his *Statues* pulled downe, his *bloud* corrupted, and his *body* to death, (*nisi speciali Regis Rescripto interuenerit gratia*, without the *Kings* especiall pardon) his *Familie* at an end, his *possessions* taken away, and (for a greater terrour) giuen to some other *Family*, whose profitable seruice to the *King* and *State* may better deserue it. So loathsome is this offense to *Nobilitie*, that she cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reuerence, defaced, and spurned into some base place: so that by such his *degradation*, he receiueh farre greater shame and ignominie, then euer hee receiued honour by his aduancement; according to the old *Proverbe*,

Turpius ejcitur, quàm non admittitur hospes:

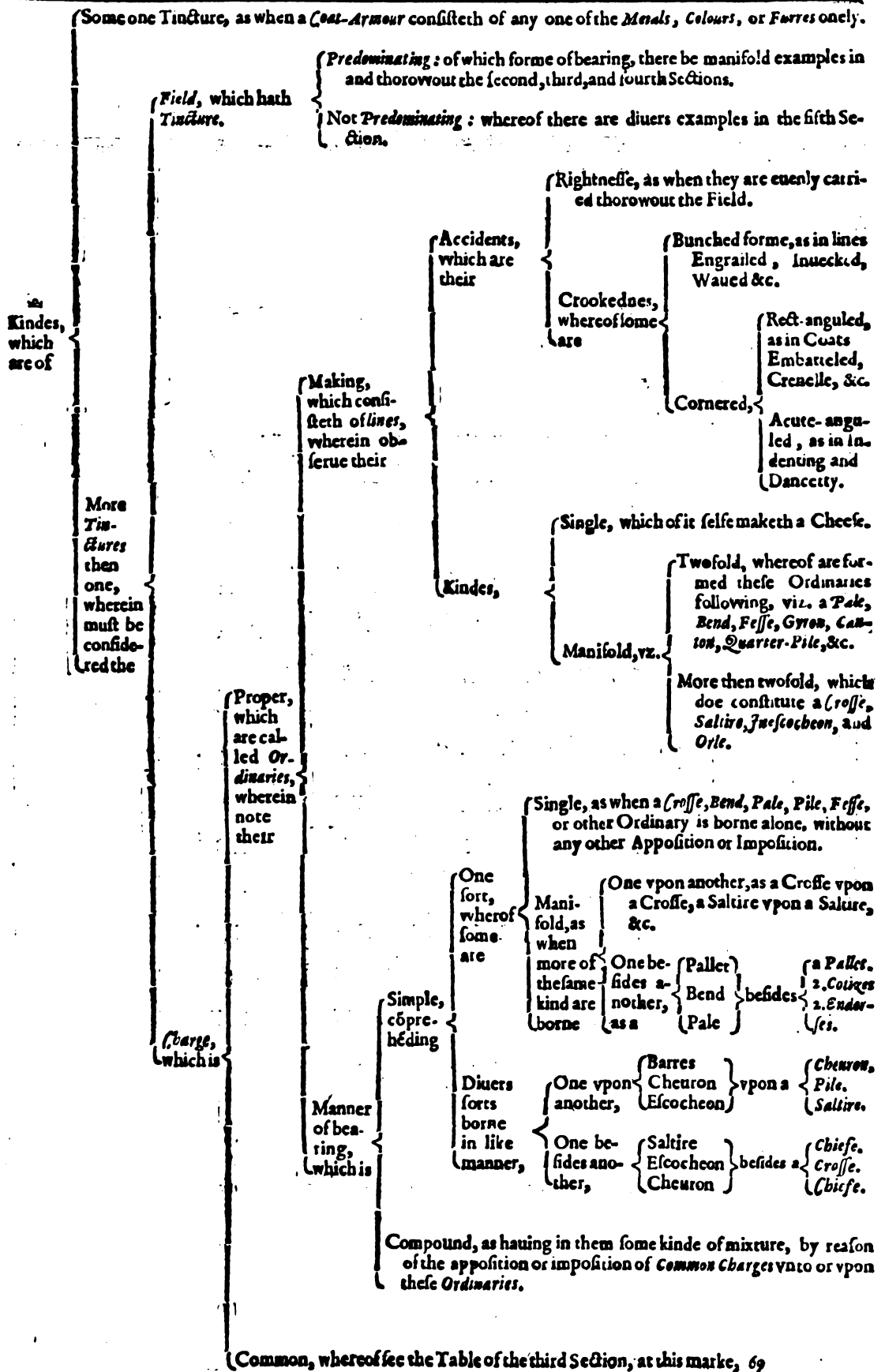
*Foorth to be turn'd is greater shame,
Then if a man in neuer came.*

The end of the first Section.

*Tum Dignum operapretium venit, cum inter se
congruunt Præcepta & Experimenta.*

THe *second Section* maketh mention of the severall *Kindes* of *Escocheons* : Also, what *Field* and *Charge* are : The severall kindes of *Charges*, & their *Common Accidents* : Of *Lines*, with their diuers *Formes* and *Properties* : The making, and diuers manner of *Bearing* of *Ordinaries* ; and their *Subdiuisions* : Together with diuers *Notes*, *Rules*, and *Observations* to them particularly belonging.

The Table of the second Section.





SECTION. II.

CHAP. I.

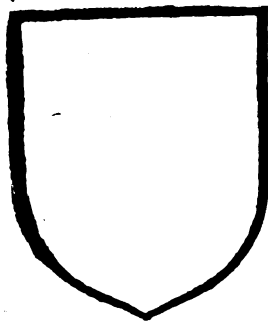


Auing formerly handled in the first *Section* the *Seuerall* *Common Accidents* of an *Escoccheon*, viz. *Points* and *Abatements*: Now will I proceede to shew their *Seuerall* kinds of *Escoccheons*.

Escoccheons are either of $\left\{ \begin{array}{l} \text{One Tincture.} \\ \text{More then one.} \end{array} \right.$

Those *Escoccheons* are said to be of one *Tincture* that haue onely some one *Metall*, *Colour* or *Furre*, appearing in the *Shield* of any *Nobleman* or *Gentle-* *Escoccheons* of one *Tincture*.

man. Concerning this *forme* of *Bearing*, it hath beene holden of some writers a matter doubtfull, whether one *Metall*, *Colour* or *Furre* borne alone in a *Shield* be ancient or honourable: *St. Iohn Ferne* affirmeth such *Bearing* to be *false Armes*, and not worth the receiuing, except in some speciall cases; being perhaps thereunto induced, because it was reckoned among the *Romans* a thing reprochfull to beare a *naked Shield* without any *Portraiture*, in regard it was a vsuall thing with men of valour and courage to haue their *Shields* painted.



White Shields were accustomed to be bestowed vpon such as were *Novices* in *Martiall affaires*, or (as wee commonly call them) *Freshwater Souldiers*, to the end they might in future time merit to haue them garnished with the titles and testimonies of their valorous deserts, vntill which time such *Shields* were reckoned inglorious: as *Virgil* noteth in his *Aeneidos lib. viii.*

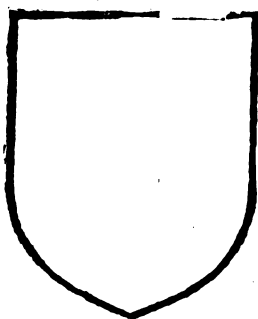
II.

Ense leuis nudo, parmaq. inglorius alba:
Quick he was with naked sword,
But white shield did no praise afford.

Contrariwise, *Leigh* reckoneth such *unportraited bearing* to bee good, and withall very *ancient*, grounding his assertion (if I be not deceiued) vpon the *I. Kings* 10.16. where it is said that King *Salomon* made 200. *Targets* of beate ngold, and that 600. *Shackles* of gold went to a *Target*; as also that he made 300. *Shields* of beaten gold, and that three pound of gold went to one *Shield*.

F

That

Golden
Shields.

Ouidius Met.

That these *Shields* were void of *Portraictures*, it may be probably coniectured, in that there is no mention of any; for otherwise, such might haue been the curiousnesse and excellency of their *workmanship*, as that it might haue beene prized about the worth of the gold it selfe: an example wherof, *Ouid in Metamor. lib. 2.* giueth, where describing the glorious beauty of the *Palace of the Sunne*, he saith,

*Argentei bifores radiabant lumine valua,
Materiam superabat opus; nam Mulciber ille, &c.
The two leau'd siluer gates bright raies did cast,
Rich stuffe, but Vulcans Art therein surpast.*

Alex. Seuerus
Impe.

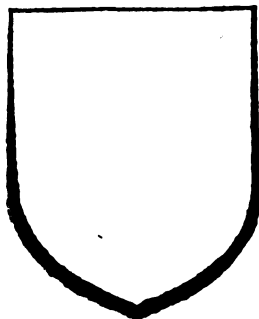
Furthermore we read that *Alex. Seuerus* the Emperour had certaine golden *Shields*, whose bearers were named *Chrysoaspides*, the *Golden-shield-bearers*.

Alex. Macedo.

And as touching the *Beareers of Shields* made of cleane *Siluer*, we read that *Alex. Macedo* had such whose *Beareers* were named *Argyroaspides*, *Siluer-shield-bearers*, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the *Samnites*. Neither is there any mention that these were garnished with any *Embossments*, *Grauing*, or *Portraictures*.

Shields of
Colours.

Now to proue, that not onely *Metals*, but *Colours* also haue beene anciently borne alone in *Shields*: I will note vnto you the words of the Prophet *Nahum, Chap. 2.* where it is said, *Clypeus potentum cius rubricatus, bellatores coccinati, &c.* The *shield of the mighty ones were redde, &c.* alluding to their bloody fights.

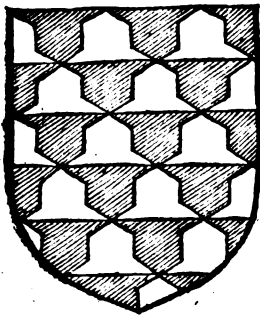
Custome of
Scythians,
&c.

It was the manner of the *Scythians*, *Medes*, and *Perians*, to haue their *Shields* of *Redde colour*, to the end that the effusion of their blood should not easily be discovered (when they receiued any wound) either to the discouragement of themselves, or animating of their enemies. Moreouer, these *Nations* vsed *Scarlet* and *Red colors* in their *Military garments*, and *Shields*, to the end they might thereby strik the greater terror and astonishment into the hearts of their *Enemies*. Of this sort of *Bearing*, I find in a note worthy of credit, amongst the *Coat-Armours* of many *Noble Personages*, and *valorous Gentlemen*,

Eumenius de
la Brete.Only Furses
borne in
Shields.

that did attend the person of *K. Edward 1.* (in his *Expedition* that he made into the parts of *Scotland* to the siege of *Kalauerock*) that one *Eumenius de la Brete*, did beare in his *Shield* onely *Gules*. Finally, that *Furses* also haue been borne alone in *Shields* (without any *Charge*) as well as *Metals*, and *Colours* (besides the *Coate-armour* of the *Duke of Britaine*) I could produce many examples euen to this day; were not the vse heereof so vulgar, as that it is altogether impertinent to giue instance therein.

This



This kind of *bearing*, is of *Leigh* termed *Simple bearing*, and is much in vse with persons nobly descended, and Gentlemen of good reputation haue long borne the same, as *Ferrars of Chartley, Beauchamp, Somerset, Marmion, Staunton*, and others.

SECT. II. CHAP. II.



From *Shields* or *Escocheons* consisting of one *Tincture* onely, wee come to such as haue more *Tinctures* then one. Such *Escoccheon* is that, wherein *diuers* colours are represented to our sight.

Of this some haue *Tincture* { *Predominating,*
Not Predominating.

Tincture is said to *predominate*, when some one *Metall, Colour, or Furre*, is spread, or (at least) vnderstood to bee spread all ouer the *Superficies* or *Surface* of the *Escoccheon*, which we vsually call the *Field* thereof. In such *Escoccheons* as haue in them more *Tinctures* then one (at is vsuall with the greatest number of them)

We must obserue the { *Field,*
Charge.

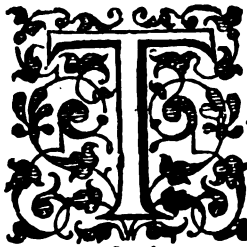
The *Field* is the whole *Surface* (if I may so call it) of the *Shield* ouerspread with some *Metall, Colour, or Furre*, and comprehendeth in it the *Charge*, if it hath any. Looke how many *Metals, Colours, and Furies* there are before named, so many *seuerall Fields* of *Armes* there be. In *Blazoning* of any *Armes*, you must first expresse the *Metall, Colour or Furre* of the *Field*, but you must not name this word *Field*, saying, *He beareth a field, Gold, Siluer, Gules, Azure, &c.* but you shall onely name the *Metall, Colour or Furre*; thus, *Hee beareth Or, Argent, Vert, Azure, &c.* and then proceede to the *blazon* of the *charge*, if there be any. For the first *Colour, Metall, or Furre* that you beginne to blaze withall, is alwaies vnderstood to bee the *Field*. Also in *Blazoning* of *Armes* composed of *Field* and *Charge*, if there be *seuerall charges*, whereof the one lieth neerer to the *Field* then the other, after you haue nominated the *Metall, Colour, or Furre* of the *Field*, then must you proceed to the immediate *charge* that lieth next to the *Field*, and after to that which is more remote.

Whereas I haue formerly made mention of the *Tinctures* or *colours*, when I speake of the *Tinctures* or *colours* of *Fields*, I vnderstand thereby, those speciall *colours* before named, which as by a certaine peculiar right belongeth to the *Art-armoriall*, vtterly excluding all those that are named *generall* or *proper colours*, as altogether vnfit for *Fields* of *coate-armours*.

SECT. II. CHAP. III.

Parts contain-
ed.

Charge what



These *Fields* are the parts of *Armes*, containing: *Charges*, which are the *parts contained*, are next to be considered.

A *Charge*, is that thing whatsoever that doth occupy the *Field*, and is in the same as *Contentum in Contine[n]te*, whether it bee *Sensitive*, or *Vegetable*, *Naturall*, or *Artificiall*, and is placed, either thorowout all the *Superficies* of the *Escutcheon*, or else in some speciall part of the same.

The common *Accidents* of *Charges*, are

Adumbration, or *Transparency*.

Transmutation, or *Counter-changing*.

Adumbration.

Adumbration or *Transparency*, is a cleere exemption of the *substance* of the *Charge*, or thing borne, in such sort, as that there remaineth nothing thereof to be discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Traect*, *Purfle*, or *shadow* of a thing; and such kind of bearing, is by better *Heraulds* then *Grammarians*, termed *transparent*, *quasi transparent*, because the *Field*, being (as it were) on the further side of the *Charge*, or vnderneath the same, yet the *Tincture* and *Colour* thereof sheweth cleane thorow the *charge*, and that no lesse clearly then as if it were thorow a *glasse*.

Rule.

Portraicting
of things
vmbated.

In *Blazoning* of *Coate-armour* of this kind, you shall say that the owner thereof beareth this *beast*, *bird*, *tree*, &c. *vmbated*; for that by reason of the exemption of the *substance* thereof, which was intended to be the *Charge*, it affordeth no other representation then the simple *shadow* thereof, which in Latine is called *umbra*, and thereof is it termed *vmbated*. And the *Portraicting* out of anything *vmbated*, is nothing else but a *fleight* and *single draught* or *Purfle*, traced out with a *Pensill*, expressing to the view a *vacant forme* of a thing depriued of all *substance*, which must be done with some *imperfect* or *obscure colour*, as *Blacke*, or *Tawny*, vnlesse the *Field* be of the same *Colour*.

Opinions of
bearing vmb-
ated.

Such bearing hath vndergone the sharpe censure of those that iudge d it to haue beene occasioned by reason of some *ungentlemanlike* or *unthriftie* quality, in regard that the same representeth a *shadow* void of *substance*. Others are of opinion that their owners were such, whose *Progenitors* in forepassed times haue borne the same *essentially* and *completely*, according to the true vse of *bea ring*; but forasmuch as their *patrimony* and *possessions* were much impaired, or vtterly wasted; their *Nephews* and *Kinsmen* seeing themselves depriued of their *Inheritance*, and yet liuing in hope, that in future time the same may (by some vnexpected accident) reuert vnto themselves, or to their posterities (laying aside all ordinary differences) chose rather to beare their *Armes vmbated*, that whensoever either that inheritance or any other high fortunes should light on their family, they might againe resume the wonted *substance* to such their *vmbated forme*, and so reduce their *Armes* to their ancient bearing. And it is deemed a farre better course (vpon such occasion) to beare the *Armes* of their *Progenitors*, *vmbated*, then vtterly to reiect the same

same, whereby it might (within a few descents) be doubted much, if not denied, that they were descended from such a *Familie*.

Whatsoever is borne in *Armes umbrated*, must not be charged in any case. Rule. In *Blazoning* you must neuer nominate the *colour* of such tract of the thing that is *umbrated*, because they doe only beare a *shew* of that they are not, that is to say, of a *Charge*; and therefore is the *colour* of such *Adumbration* esteemed vnworthy to be named in *Blazon*. As touching the distribution of *Charges*, it is to be obserued, that

All *Charges* of *Armes* are either {
Proper,
Common.
 Distribution
of *Charges*.

Those *Charges* are said to be *Proper*, which by a certaine proprietic doe peculiarly belong to this *Art*, and are of ordinarie vse therein, in regard whereof, they are called *Ordinaries*: and they haue also the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honoured thereby, forasmuch as they are oftentimes giuen by *Emperours*, *Kings* and *Princes*, as *Additions of Honour* vnto the *Coat-armours* of persons of desert, for some *speciall service* already past, or vpon hope of some future worthy merit. Moreover (as *Leigh Neweth*) they are also called, *most worthy partitions*, in respect that albeit the *Field* be charged in diuers parts thereof, whether with things of one or of diuers kindes, yet is euery of them as effectuell as if it were onely one, by the Soueraigntie of these *partitions* being interposed betwene them.

In these we must consider their {
Making,
Manner of Bearing.

The *making* of *Ordinaries* consisteth of *Lines* diuersly composed. *Lines* therefore are the *matter* whereof these *Ordinaries* are formed, and according to the diuers *Tracts* and formes of *Lines*, they doe receiue a diuers shape and *variation* of *Names*. For this cause, *Lines* must be duly considered, and especially their *properties*: in speaking whereof, I must craue pardon of *Euclides Artifts*, if I trace not in their steps and *definitions*, but vse such *descriptions* as shall be fittest for our practise.

The *Properties* of those *Lines* are their {
Rightnesse,
Crookednesse.

Rightnesse is a propertie of a *Line* whereby it is carried *leuelly* or *equally* thoroughout the *Escutcheon*, without either rising or falling. *Crookednesse* is a propertie of a *Line* meereley contrary to *Rightnesse*, in that it is carried *uneuenly* thoroughout the *Escutcheon*, with rising and falling.

In *Blazoning* of *Ordinaries* formed of *straight Lines*, you must only name the *Ordinarie*, without making mention of the *straightnesse* of the *Line* wherof the same is composed: but if the same be made of any of the manifold sorts of *crooked Lines*, the forme of such *crookednesse* must be especially mentioned; as by *Examples* shall be made plaine heereafter in their proper places.

These

These <i>Honourable Ordinaries</i> before mentioned (according to <i>Leigh</i>) are in number nine, viz.	Crosse,	whose Content is	5. Part of the <i>Escoccheon</i> vncharged, and charged the 3.
	Chiefe,		3. Part.
	Pale,		3. Part.
	Bend,		5. Part.
	Fesse,		3. Part.
	Escoccheon,		5. Part.
	Chevron,		5. Part.
	Salterie,		5. Part vncharged, and charged the 3. part thereof.
	Barre,		5. Part.

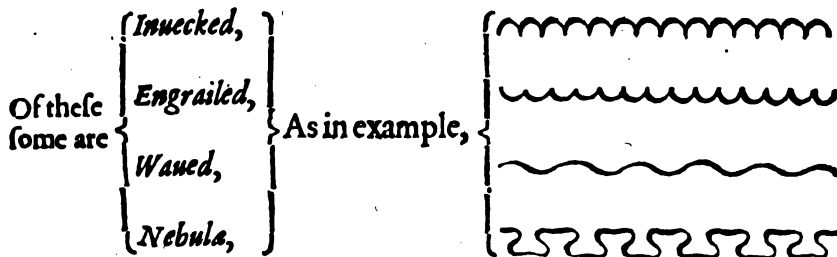
Lines crooked.

As touching the *properties* of a *Crooked Line*, it is to bee obserued, that

A *Crooked Line* is { *Bunched*,
 Cornered.

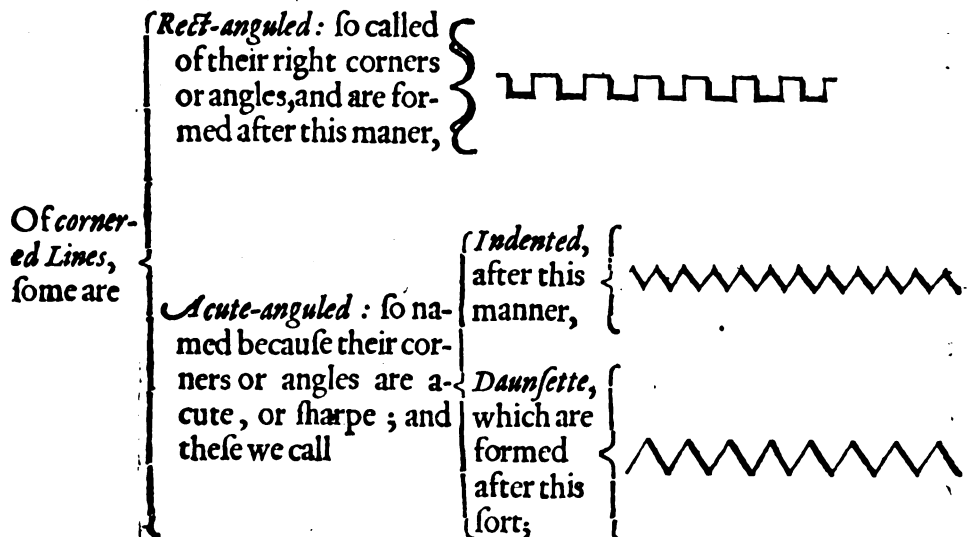
Bunched.

A *Bunched Line* is that which is carried with *round reflections* or bowings vp and downe, making diuers *hollow Crookes* or *Furrowes*, by reason of the sundry bendings to and fro, as by these examples next following may appeare.



Cornered.

A *Cornered Line* is framed of sundry lines meeting together corner-wise.



Note,

Note, that these two last mentioned sorts of *Lines*, viz. *Indented* and *Daun- sette*, are both one, *secundum quale*, but not *secundum quantum*: for their *forme* is all one, but in *quantitie* they differ much, in that the one is much wider and deeper then the other. Of all these feuerall sorts of *Lines*, *Examples* shall bee giuen heereafter, as occasion shall arise.

SECT. II. CHAP. IV.

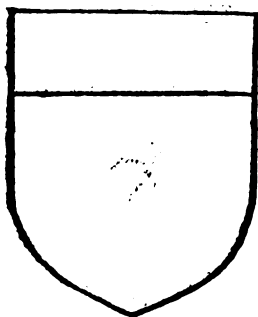


Having spoken of the *properties* of *Lines*, so much as serues for our intended purpose; let vs next take a view of the feuerall *kinde*s of those *Lines*, as farre foorth as they haue vse in *Heraldrie*.

For they are vsed } *Single*,
 } *Manifold*.

Seuerall
kinde
of lines.

Of both which kinde and formes are all the *Honourable Ordinaries* composed, as we shall shew heereafter. And first, for the *Single Lines* and their vse, it is to be vnderstood, that *one single line* doth make that sort of *Ordinarie* which we name a *Cheefe*. A *Cheefe* is an *Ordinarie* determined by some *one* of the feuerall formes of *Lines* aforefaid, added to the *Cheefe* part of the *Escutcheon*, as in *Example*.



He beareth *Gules*, a *Cheefe*, *Argent*, by the name of *Workeley*. When I say, that a *Cheefe* is determined by *one line*, I meane not, that one single *Line* is of it selfe a complete *Cheefe*, but that the bounds and proportion of such an *Ordinarie* is designed out and limited by such a single *Line*: for otherwise, to speake more properly, a *Cheefe* containeth in depth the *third part* of the *Field*; and the same may be *diminished*, but in no case *divided into halfe*s. The *Cheefe* betokeneth a *Senatour* or *honourable personage*, borrowed from the

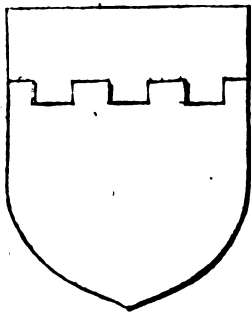
Greekes, and is a word signifying a *Head*; in which sense we call *Capitaneus* (so named of *Caput*, the *Head*) a *Chieftaine*: though he spake wittily, who deriued the name of a *Captaine* à *capiendo* & *tenendo*, of *taking*, and then *holding*: For

Non minor est virtus, quàm querere, parta tueri:
No smaller praise is in it,
To hold a Fort, then win it.

And as the *head* is the *chiefe* part in a man, so the *chiefe* in the *Escutcheon* should be a reward of such onely, whose high merits haue procured them *chiefe place*, *esteeme*, or *loue* amongst men. This *Ordinarie* in our example you see is formed of a *straight line*: you must therefore in the *Blazon* thereof, onely name the kinde of *Ordinarie* (as before wee admonished) making no mention at all of the straightnes of the *line*: but if the same, or any other *Ordinarie*, be framed of any other forme then *straight*, then must you expressly mention the forme of the *line* whereof such *Ordinarie* is composed, be it *Bend*, *Cheuron*, *Fesse*, *Saltaire*, &c. shewing the same to be either *Inneked*, *Ingrailed*, *Wavy*, *Indented*, &c.

Hee

Chiefe Crenell.

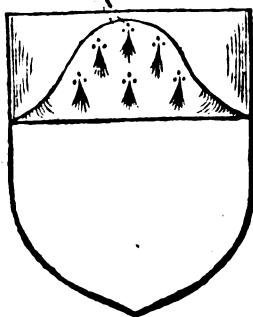


Hee beareth *Gules*, a *Cheefe Crenelle*, *Argent*, by the name of *Ryncester*. This terme is deriued of the *French* word *Crene*, which signifieth the *dent* or *notch* in the *horne* of a *bow*, or such other thing. There is a kinde of *bearing* much like vnto this in *shew*, but yet farre different from it in kinde : therefore good deliberation must be vsed, lest being carried away with a deceiueable apparance, we doe vtterly mistake the truth of things in *Blazoning*.

Their formes.

Cheefes are made of all those *seuerall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appeare, and shall be more fully shewed heereafter in other kindes.

Chiefe charged.

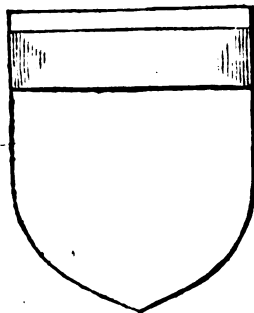


The *Field* is *Tennè*, a *Cheefe*, *Or*, charged with a *Shapournet*, *Ermine*. This terme *Shapournet* (if I mistake not) is deriued from the *French* word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutiue*, and beareth a resemblance. *Leigh* seemeth to take this forme of bearing to be a kinde of *partition*, and for that cause doth extend the diuiding *line* (as in this *Escoccheon*) to the extremities of the *Chiefe* ; for which cause I haue inserted the same (although vntimely) in this place, which otherwise I would haue referred to some

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, then a *portion* thereof, distinguished from the same only by a conceited *line* of *partition*, neuer heeretofore heard of : which moued me to shorten the *head* of the rising *line*, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*, in respect that it is made large below, and so ascending with a comely narrowness to the top of the *Chiefe* : and if the *Chiefe* bee the *Head*, as before we said, what place can be fitter for the *Hood* to bee on, then the *Head*?

A *Chiefe* (saith *Sir Iohn Ferne*) may bee honoured of *another*, as an *Addition* to the former, as in *Example*.

Chiefe surmounted of another.



He beareth *Gules*, a *Chiefe*, *Argent* surmounted of *another*, *Or*. This is accounted good *Armorie*, and signifieth a *double reward* giuen by the *Soueraigne*. So well may a *Gentleman* deserue in giuing *counsell* to his *Soueraigne*, that he may bee twice rewarded for the same, as was the *Bearer* heereof a *French Counsellor*, which when it hapneth, must be placed in this maner: Those *Additions* of *honour* that are giuen in reward for *Counsell* or wise actions, are thought to be placed most fitly on the *chiefe* part or *head* of the *Escoccheon*, *Quia à Capite edenda est omnis ratio*, *Because all reason proceedeth from the braine*. That contrariwise a *Chiefe* may be also *diminished*, this next *Example* may teach vs.

He

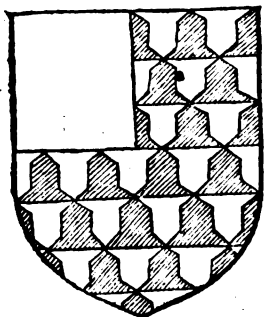
hand ; yet is the *Quarter* to be preferred in dignity before the same : and before them both, Sir *Iohn Fernc*, preferreth the *Esccheon* of *Pretence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton* parted trauerfwaies, whether it be from the *Dexter corner*, or from the *Sinister*, doth make two *Base Squires*. And if the *Canton* bee placed in the *Dexter corner* of the *Esccheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the locall situation thereof : But if it be placed on the *contrary side*, then must you in *blazon* adde this word *Sinister*, as, he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in *forme*, in *quantity*, and in *estimation*, but differeth from the same both in regard of the *locall position* thereof (by reason that it is placed in the *Sinister corner* of the *Esccheon*) as also in that it is not of so frequent vse.

Preheminence of certain Ordinaries.
Note.
Base Squires how made.
Rule.

Canton Sinister.

Hitherto of a *Canton* : now of a *Quarter*. The *Quarter* is an *Ordinary* of like composition with the *Canton*, and holdeth the same places, and hath great resemblance thereof ; insomuch as the same *Rules* and *Observations*, that doe serue for the one, may be attributed to the other, *Quia similitum similis est ratio* : of like things the reason is al alike. The only *Difference* between them is, that the *Canton* keepeth onely a *cantle* or small portion of the *Corner* of the *Esccheon*, and the *quarter* comprehendeth the full *fourth part* of the *Esccheon* ; as in example.

Difference of a Quarter and Canton.

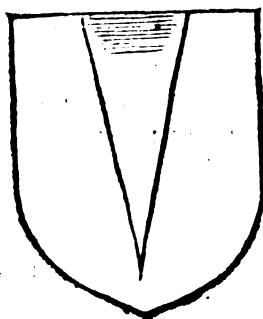


He beareth *Verry, Argent, and Sable* a *Quarter Gules*, by the name of *Estanton*. Albeit that (according to *Leigh*) the *Quarter* is for the most part giuen by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable seruice done by him ; yet do we find the same bestowed vpon persons of *meaner dignity* for like occasion. Contrariwise, the *canton* (being receiued at the *Soueraignes hand*) may be seeme the dignity of a *Baron* or an *Earle*, as aforesaid.

Estanton. The Quarter a reward for seruice.

Hauing spoken of the *Canton* and *Quarter*, as much as for this present is requisite ; I will reserue some other their adiuncts to a more conuenient place. And will now speake of a *Pile* ; shewing some variable examples of the diuers bearing thereof.

A *Pile* is an *Ordinary* consisting of a *twofold line* formed after the manner of a *Wedge* ; that is to say, broad at the vpper end, and so lessening by degrees throughout with a comely narrowness and *Taper-growth*, meeting together at the lower end in an *acute Angle*, as in this next *Esccheon* appeareth.

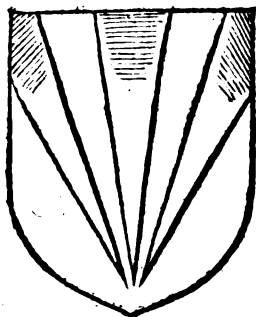


He beareth *Argent*, a *Pile Gules*. This *Coat* pertained to the right worthy and valiant Knight Sir *Iohn Chandos*, *Baron* of *Saint Sauours*, *le Viscount* in *France*, great *Seneschall* of *Poitou*, high *Constable* of *Aquitaine*. All giuen him by *King Edward* the third, who also made him one of the *Founders* of the most noble *Order* of the *Garter*.

Sometimes

Sometimes you shall find *three* of these in a *Field*, as in this next example.

Sir Guy Bryan



The *Field* is *Or*, *three Piles*, meeting neere in the *Base* of the *Escocheon*, *Azure*. This *Coat* was borne by Sir *Guy Bryan* Knight, one of the *primer founders* of the *most Honourable order of the Garter*, in the time of King *Edward the third*: and he was also a chiefe meane vnto the said *King* for obtaining the *Charter of Priueledge and freedome* of his *Maiesties Forrest of Deane*, in the *County of Glocester*, for the benefit of the *Inhabiters* of the same *Forrest*.

Note.

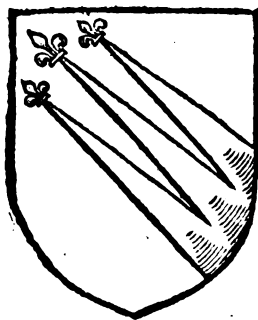
Sometimes you shal finde this *Ordinary* borne, *transposed* or *reuerfed*, contrarie to the visuall forme of their *bearing*, viz. with their *points upward*, which naturally ought to bee *downwards*, being supposed to be a peece of *Timber*, whose neather part is sharpned, to the end it may be more commo diously driuen into the ground; as in example.



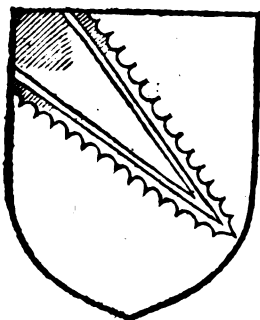
Rule.

He beareth *Argent*, *three Piles*, one *issuing out of the Chiefe* betweene the *two others transposed* or *reuerfed*, *Sable* by the name of *Hulles*. The *Pile* is an ancient *Addition to Armory*, and is a thing that maketh all *foundations* to be firme and perfect, especially in *Water-works*.

When there is but one *Pile* in the *Field*, it must containe the *third part* of the same at the *Chiefe*. This *Ordinary* is diuersly *formed*, and borne, as in these next *Escocheons* appeareth.

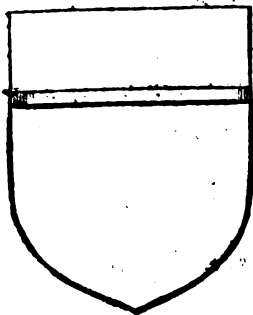


He beareth *Argent* a *Triple Pile*, *Flory* on the *tops*, *issuing out of the Sinister base*, in *Bend* towards the *Dexter corner*, *Sable*. This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driuen into some *water-worke*, and by long tract of time, incorporated at their heads, by reason of an extraordinary waight imposed vpon them, which gaue impediment to their growth in height.



He beareth *Argent* a *Pile* in *Bend* *issuing out of the Dexter corner* of the *Escocheon*, *Sable*, *Cottised*, *Ingrailed Gules*. I haue made speciall choice of this *Coat-armour*, (out of the *glory of Genero.*) aswell for the *rarenesse* thereof, as for that I find the same there commended for *faire Armory*, and good in regard of the variety thereof for *Blazoners* to looke vpon.

Hee



He beareth *Or*, a *Chiefe*, *Azure*, a *Fillet* in the nether part thereof, *Argent*. Some perhaps strictly obseruing the forme of my vndertaken *Method*, will conceiue that this *Coat* might haue beene more fitly placed hereafter among such *Ordinaries* as are made of a *two-fold-line*. Neuerthelesse, though it may seeme to bee of the number of those, yet in very deed, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must bee the *fourth part* of the *Chiefe*, and must be placed properly and naturally

A Fillet.

in the precise *lowest part* thereof. For a twofold respect was the name of *Fillet* given it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrownesse* thereof, and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious vse of *women* in trussing vp of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their haire from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Escoccheon*, and doth confine and encompassse the vttermost borders of the same. This head-tire being taken from women, may well fit *uxorious* or *luxurious* persons, or such a one as in matters of importance is ouerswaied by a woman: which doth not a little extenuate and impaire their dignity or estimation amongst those of grauer sort, for that they are deemed to haue their head fixed vpon the shoulders of others, and those of the weaker sexe.

So named for two respects.

SECT. II. CHAP. V.



hitherto hath our *Pencill* drawne out to your view, a *single Line*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the *use* thereof according to the proiect of our prefixed method. I call that a *Manifold Line*, when as *more then one Line* are required to the perfecting of an *Ordinary*.

Manifold Lines.

Manifold lines are $\left\{ \begin{array}{l} \text{Two fold,} \\ \text{More then two fold.} \end{array} \right.$

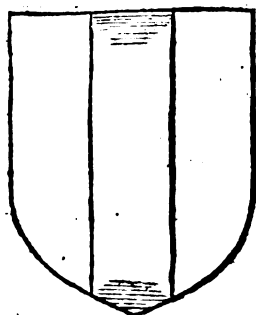
Two fold lines I vnderstand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, *viz.* The *Pale*, *Bend*, *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appear by example in their seuerall places; first of a *Pale*.

A *Pale*, is an *Ordinary* consisting of *two lines* drawn perpendicularly from the *Toppe* to the *Base* of the *Escoccheon*, comprehending the third part of the *Escoccheon*. The *content* of the *Pale* must not be enlarged, whether it be charged or not.

G

He

Pale.



He beareth *Gules*, a *Pale*, *Or* : which Coate was borne very anciently by *Hugh de Grandemesmill* Lord of *Hinkley* in *Leicester Shire* and Lord High *Steward of England*, in the time of *King Henry the First*.

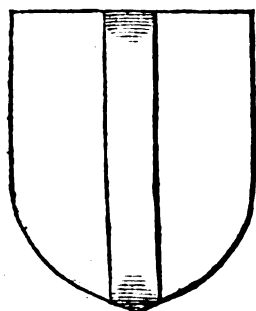
This *Ordinary* is subdivided into $\left\{ \begin{array}{l} \text{Pallette,} \\ \text{Endorse.} \end{array} \right.$

Pallet.

Leigh.

A *Pallet* is the moiety or one halfe of the *Pale*, and thereof receiveth his name of *Diminution*, as being a *Demy* or little *Pale*. And an *Endorse* is the fourth part of a *Pallet*. Example of each ensue.

Leigh.

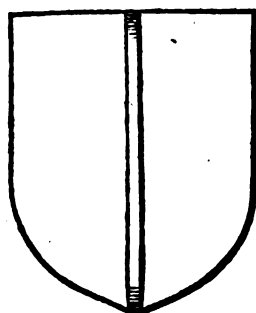


Hee beareth *Azure*, a *Pallet Argent*. The *Pallet* is neuer charged with any thing, either *quick* or *dead*, neither may it be parted in any case into two, as some *Armourists* doe hold : but that it may be parted into foure, *Leigh* maketh no question ; for he giueth an example of the bearing of the fourth part thereof, which hee termeth an *Endorse* ; as in this next *Escoccheon* appeareth : But *Sr. Iohn Ferne* saith, it containeth the eighth part of the *Pale*, which in effect is all one with the fourth part of the *Pallet*.

Endorse.

Ferne.

Endorse may
be borne a-
lone.

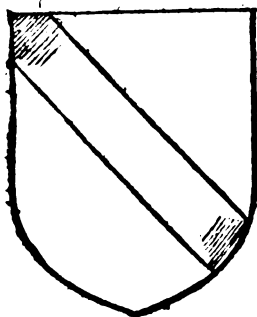


Instance of
such bearing

ring hee giueth an instance of an *Escoccheon* of pretence, or *Engislet*, (so hee termeth it) borne ouer these foure Coates, viz. of *Austria*, *Burgundy*, *Sicile*, and *Flanders* ; which is, *Or*, an *Endorse* betweene a *Lion saliant*, and an *Eagle displayed*, *Gules*.

Now from the *Pale*, and the feuerall *Subdiuisions* thereof, let vs come to the *Bend*, and the distinct parts of the same. A *Bend* is an *Ordinary* consisting also of two fold *Lines* drawne ouerthwart the *Escoccheon*, from the *Dexter chiefe* to the *Sinister base point*, of the same, so that the exact *Point* of the *Dexter* and *Sinister corners* thereof, may answer to the precise *Middest* of those equidistant *Lines*, whereof the *Bend* is made, as in example.

Hee

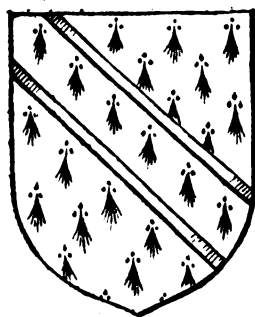


Hee beareth Or, a *Bend Sable*. Which *Armes* were ^{Bend.} anciently borne by *Peter de Malolacu*, or *Mawley*, a noble *Baron* of this *Kingdome*; in the time of *King Edward the third*. The *Bend* containeth in *breadth* the ^{Content.} *fifth part* of the *Field*, as it is *uncharged*; but if it bee *charged*, then shall it containe the *third part* thereof. Of al the *Ordinaries* there is none divided like this is, as by *example* shall heereafter appeare.

The *Bend* seemeth to haue his *Denomination* from the *French* word *Bender*, which signifieth *to stretch forth*, because it is extended betwixt those opposit ^{Denomina-} *points* of the *Escutcheon*, viz. the *Dexter chiefe*, and the *Sinister base*. Yet in an- ^{tion.} cient *Roles* I find the *Bend* drawne somewhat *Archwise* or after the resem- ^{Representa-} blance of the *Bent* of a *Bow*. Notwithstanding, according to some *Armorists*, ^{tion of a} it doth represent a *Ladder* set aslope on this manner, to scale the *walles* of any ^{scaling lad-} *Castle* or *Citie*, as shall be shewed, *Pag. 50.* and betokeneth the *Bearer* to haue ^{der.} beene one of the *first* that mounted vpon the *Enemies walles*. This *Bend* drawne from the right side to the left, is called a *Bend Dexter*; but you shall also find a *Bend* exactly drawne like to this on the contrary side, hauing his beginning from the *left corner* of the *chiefe*, and his *termination* in the *Dexter* ^{Bend Sini-} *base point* of the *Escutcheon*, for which cause it is named a *Bend Sinister*, as exam- ^{ster.} ple heereafter shall illustrate. In *Blazoning* of *Bends*, if the same bee *Dexter*; ^{Rule.} you shall onely say, *he beares a Bend*, not vling the word *Dexter*; but if it bee drawn from the *Sinister Cheefe* to the *Dexter base*, then you must in *blazon* by no meanes omit the word *Sinister*.

Note, that the *Bend*, and diuers other *Ordinaries* following, are subiect to ^{Voiding} *exemption* or *voiding*. *Voiding* (as earst wee shewed) is the exemption of ^{what.} some part of the inward *substance* of things *voidable*, by occasion whereof the *Field* is transparent thorow the *Charge*, leauing onely the *outward edges*, bearing the *Colour* and *quantity* of the *charge*, as appeareth in this next *Escutcheon*.

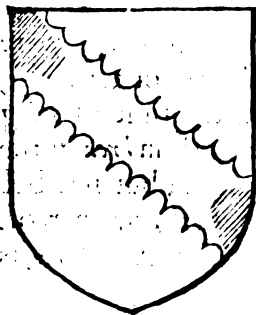
Bend Voided



Hee beareth *Ermyne* a *Bend voided*, *Gules*, by the name of *Ireton*. Note, that if the *voide part* of the *Bend* were of a *different Metall*, *Colour*, or *Furre*, from the *Field*, then should you terme the same, a *Bend bordured Gules*, (according to the opinion of some *Armorists*;) but I am of opinion that it were better *blazoned*, a *Bend* of such and such *Metall*, *Colour*, or *Furre edged*. For this difference do I put between them, that when it is *blazoned edged*, it must bee vnderstood, to bee an *edge* or *hemme*, running along the sides onely; but if it were termed in *blazon bordured*, then must it be conceiued that the *Bend* is inuironed round, aswell the ends as the edges.

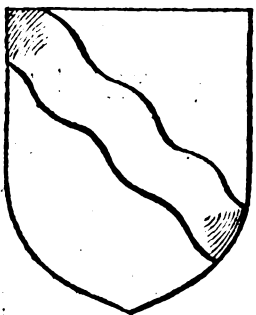
Henry Earle
of Suffex.

Engrailed.



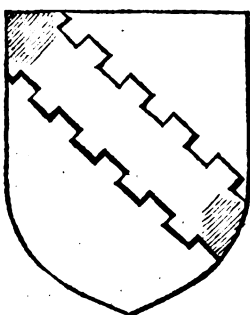
The Right Honourable Henry Earle of *Suffex*, Viscount *Fitzwater*, Lord of *Egremont*, *Burnell* and *Bota-toart*, Knight of the most noble order of the *Garter*, beareth *Pearle* a *Bend engrailed*, *Diamond*. This *Ordinarie*, is composed of diuers other of the formes of *Lines*, before mentioned, *Pag. 45.* as sundry other of the *Ordinaries* are, as by these next, and others subsequent examples in their due places shall appeare.

Vnde.



Hee beareth *Argent*, a *Bend-vnde*, *Sable*. This *Coate-armour* pertaineth to *S^r. Henry Wallop* of *Farleigh Wallop* in the *County* of *Southampton* Knight. This is termed a *Bend vnde*, of the *Latine* word *vnda*, which signifieth a *waue*, or *surge* of the *Sea*, raised by some turbulent flaw of wind and tempest; or by reason of the opposition and encountring of some other current.

Crenelle.



Hee beareth *Azure*, a *Bend Crenelle*, *Argent*, by the name of *Walleys*: what *Crenelle* is I haue before shewed, *Pag. 46.* After this manner, Souldiers in default of *scaling Ladders*, vsed to nicke or scoare a peece of *Timber* with their *swords* (for want of better *Tooles*) and so found meanes to ascend the *walles*, and surprize the *Enemies*.

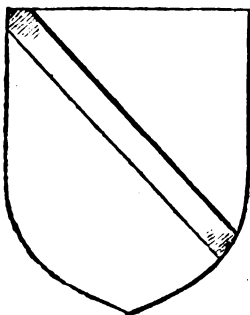
Parts of a
Bend

The parts of a *Bend*, are { *Such as are deduced from it.*
Bendelet.
Halfe,
Lesse then halfe.

Such as are deriued from a *Bend* doe containe

Gartier.

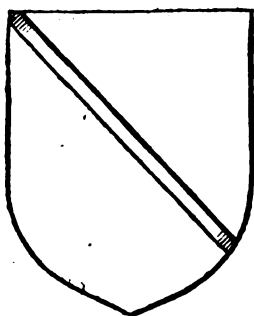
That which containeth *halfe* the *Bend* is called a *Gartier*, whercof you haue heere an example in this *Escocheon*.

Deriuation
of a Gartier.

He beareth *Or*, a *Gartier Gules*. This is deriued either from the *French* word *Iartier*, or else from the *Norman* word *Gartier*, both which are the same that we call in *English* a *Garter*, the forme whereof this *Charge* doth represent. It is a name of Honourable esteeme in *English Heraldrie*, and it gaue beginning to the most renoued order of *Knighthood*, of which *Colledge* and *Society*, haue beene more *Kings*, and *Princes*, and *Princely Peeres*, then of all the *Knighly* orders besides in *Christendome*. This containeth *halfe* the *Bend* in bignesse.

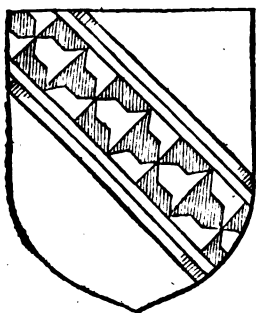
Such

Such as doe containe lesse then halfe the *Bend*, are { *Cost*, *Riband*: } Both which bee exemplified in these next *Escucheons*.



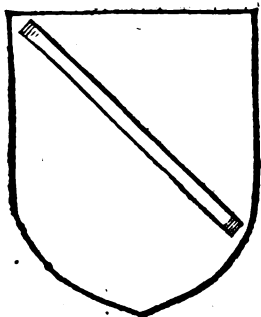
The *Field* is *Gules*, a *Cost*, *Or*. The content of this *Cost* is the fourth part of the *Bend*, and halfe the *Garter*, ^{Cost what, and the content thereof.} and is sometimes called a *Cotise*, and also a *Batune* (as *Leigh* noteth :) But *Bara* maketh a *Cotise* and the *Batune* two distinct things. This word *Cost* or *Cotise*, is deriued from the *Latine* word *Costa*, which signifieth a *Ribbe*, either of man or beast. When one of these ^{Why named a Cost.} is borne alone, as in this *Escucheon*, then shall you terme it in *blazon* a *Cost*; but if they bee borne by couples in any *Coate* (which is neuer, saith *Leigh*, but

when a *Bend* is placed betweene two of them) then you may name them *Cotises*, as in Example.



He beareth *Or*, a *Bend vary*, betweene two *Cotises* ^{Bend Vary.} or *Costs*, *Gules*. This *Coat* pertaineth to *Sir Edmund Bowyer* of *Camberwell* in the *Countie* of *Surrey* Knight. Not vnfitly are these so termed *Costs* or *Cotises*, in respect they are placed vpon each side of the *Bend*, and doe enclose the same, as the *ribs* of man or of beast doe bound and defend their intrailes. And concerning such *Charges* or *Fields* composed of *Vary*, I referre you (for the auoiding of needlesse repetition) to the Rules before deliuered, *pag. 15*. Note, that as well ^{Note.}

the *Subdiuisions* of *Ordinaries*, as the *Ordinaries* themselues, are formed of the seuerall sorts of *lines* before expressed, as may bee gathered out of *Vpton*, whose opinion you shall heare when we come to speake of *Batunes*.

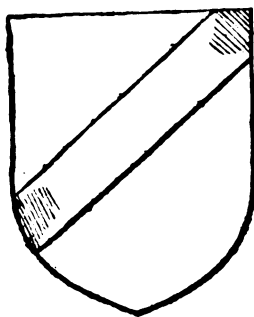


He beareth *Or*, a *Riband*, *Gules*. This is that other *Subdiuision* that is deriued from a *Bend*, and doth containe the eighth part thereof. The *Name* accordeth well with the *forme* and *quantitie* of the same, in that it is long & narrow, which is the right shape of a *Riband*. ^{Riband what, and the content thereof.}

Thus much may suffice touching the *Bend-dexter*, and the *Subdiuisions* thereof: let vs now consider the *Bend-Sinister*, and how the same is *subdiuided*. A *Bend-Sinister* is an *Ordinarie* consisting of a *twofold line*, drawn trauerse the *Bend Sinister* *Escucheon*, from the *Sinister* chiefe corner to the *Dexter* base point: and differeth ^{what.} (as we said) from the *Dexter Bend* only in this, that it is placed on the opposite part of the *Escucheon*, as in Example.

He

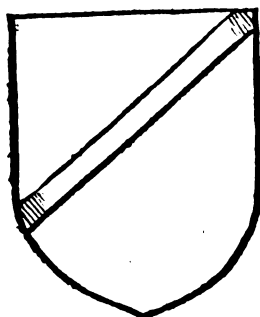
Rule.



He beareth *Argent*, a *Bend-Sinister*, *Vert*. You may perhaps sometimes finde this *Bend* borne jointly with the *Bend-dexter* in one *Escoccheon*, which to looke vpon are much like vnto a *Saltire*. In *Coats of such bearing*, you must carefully obserue, which of them lieth next to the *Field*, and that must be *first named*. And this Rule holdeth not alone heerein, but also in all other *Coat-armours* formed of *diuers charges*, whereof the one lieth neerer to the *Field* then the other, according to the sixth Rule of *Blazon* formerly giuen pag. 8.

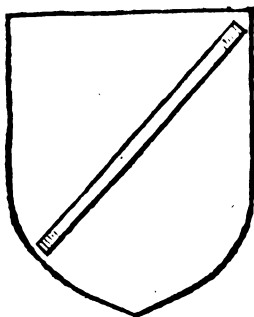
The *Bend-sinister* is subdivided into a $\left\{ \begin{array}{l} \text{Scarpe,} \\ \text{Batune.} \end{array} \right.$

Scarpe what. A *Scarpe* (as *Leigh* noteth) is that kinde of ornament (much in vse with *Commanders* in the *Field*) which we doe vsually call a *Scarfe*, as may bee gathered by the deriuation thereof from the *French* word *Escarpe*, signifying that ornament which vsually is worne by *Martiall* men after the same manner, from the *left shoulder* ouerthwart the body, and so vnder the *arme* on the *right side*, as in *Example*.



He beareth *Argent*, a *Scarpe*, *Azure*. You need not in *Blazon* thereof, make any mention of this word *Sinister*, because it is neuer borne otherwise then thus. Notwithstanding this *Charge* hath some resemblance of the common *Note* of *Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Escoccheon*.

Batune what.



He beareth *Or*, a *Batune*, *Gules*. This word *Batune* is deriued from the *French* word *Baston*, which signifieth a *Wand* or a *Cudgell*. The *Frenchmen* doe vsually beare their *Batune* (as it were *Couped*) after this manner: whereof I doe better allow then of that forme which is commonly vsed amongst vs in *England*, because the same being so borne, doth better resemble the shape or forme of a *Cudgell* or *Batune*. And though this hath the *forme* and *quantitie* of a *Coff*, yet it differeth from the same, in that the *Coff* is extended

Note of Illegitimation.

to the *extremities* of the *Escoccheon*, whereas the *Batune* should be *Couped*, and touch no part of the same, as by this *Escoccheon* appeareth. This is the *proper* and most *vsuall note* of *Illegitimation* (perhaps for the *affinitie* betwixt *Baston* and *Bastards*; or else for that *Bastards* lost the priuilege of *Freemen*, and so were subiect to the *seruile stroke*;) and it containeth the fourth part of the *Bend sinister*; and being thus borne, differeth from all the *subdiuisions* of the *Ordinaries*

ries before manifested sufficiently, what conformitie soeuer any of them may seeme to haue therewith. This Marke was deuised both to restraine men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall neuer be seuered from their Coat-armour, which should be the Blazon of their Honour. For let the Spurious birth haue neuer so noble a father, yet he is base-borne; and base will bee euer the first syllable in a Bastards name, till by his owne Vertues he hath washed off the staines of his Fathers vice, as many high spirits haue done; who though so borne, haue attained to the highest pitch of glory. Euery Bastard may haue his Batune of what colour he will, but not of Metall, which is for the Bastards of Princes. At the first, Bastards were prohibited to beare the Armes of their reputed fathers. Then (saith Sir Iohn Ferne in his Glory of Generositie) they did by sute obtaine a Tolleration from So-ueraignes and Kings, to be made legitimate, and to be matriculated by the Kings Grant, as children lawfully borne: which Grant did enable them to be capable of many Immunities and Prerogatives which others lawfully begotten doe enioy: and so by such legitimation they were discharged of all those dishonours which in former time they were subiect vnto; and were acquitted from the staine of their Bastardie, *Excepto quòd ex tali legitimatione non admittebantur ad Jura Sanguinis cum alijs filijs: Except only, that they had not the right of Bloud and Inheritance thereby.* By pretence of these Legitimations, they beare the Coat-armour of their reputed Ancestors, with a signe of bastardie, now commonlie knowne to euery man, by reason of frequent vse: which Marke (as some doe hold) neither they nor their children shall euer remooue or lay aside, *Ne sordes per errorem inter principuos reputentur; Lest the fruits of lust should by errorr gaine the estimation of Generositie.* Vpton calleth this Baston or Batune, a Fissure: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variantur, quot modis sunt Benda: These Fissures haue as many varieties of formes as the Bends haue.*

For there are of them (saith he)	{	Plane,	}	Plaine.	Seuerall formes of Fissures.
		Ingradiata,		Ingrailed.	
		Inuecta,		Inuecked.	
		Fusilata,		Fusile.	
		Gobonata,		Gobonated.	

And (he saith) it is commonly called a Fissure (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes; quia ipse bastardus finditur & diuiditur a patrimonio patris sui: in that it cuts or rents the Coat-armour in twaine, because the bastard is cut off from his fathers Inheritance.* In some Countries they vsed to distinguish these from the lawfull begotten, by setting of two letters vpon their garments, S. and P. *quasi, Sine Patre, without Father.*

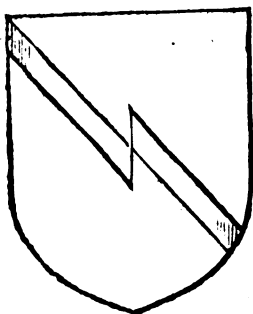
Cui pater est populus, pater est huic nullus & omnis.

Brats are privileg'd aboue any:

We haue but one Sire; they haue many.

And perhaps S.P. did signifie *Satus Populo*, the Sonne of the People. Cassaneus saith, that bastard are not capable of their fathers patrimonie, either by law, or custome, *Quia si filius Ancilla non erit haeres cum filio Libera: The Seruants child must not part stakes with her Mistresses.* Leigh is of opinion, that the lawfull Son of a bastard shall change his Fathers Marke to the right side; obseruing still the quantitie

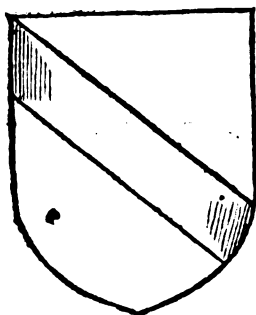
quantitie thereof: for so I doe vnderstand him, in respect that he addeth immediately, that the same may at the pleasure of the *Prince* be enlarged, or broken, after this manner.



He beareth *Azure*, a *Bend*, double *Dauncette*, *Argent*, by the name of *Zorks*. This (saith *Leigh*) shall neuer be called other then a *Bend*, after it is thus parted: but *bastards* (saith hee) haue sundry other markes, euery one according to their *unlawfull begetting*; which with hundreds of others are the *Secrets of Heraldrie*.

Bendlet.

Besides those *bearings Bend-wise* aboue demonstrated, wee mentioned another by the name of a *Bendlet*, which hath greater resemblance with a *Bend* then any of the rest, and by the name it may seeme to be some *subdiuision* of the *Bend*: yet it hath no certaine quantitie thereof, but containeth euermore a *sixth part* of the *Field* (according to the obseruation of *Leigh*) whereof you haue an *Example* in this next *Escocheon*.



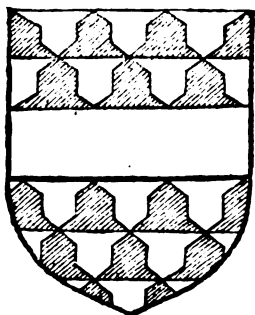
The *Field* is *Argent*, a *Bendlet*, *Gules*. Two manner of waies doth this *Charge* differ from the *Bend*: the one, that the *Bend* containeth the *fifth part* of the *Field* *uncharged*, and the *third part* thereof *charged*. And this is limited to the *sixth part* of the *Field*, which it may not exceed. *Secondly*, it is distinguished from the *Bend*, *secundum locationem*, in place, inasmuch as the *Bend* is so placed, as that the corner of the *Escocheon* doth answer to the iust *middle* of the same, betwene the *upper* and *nether lines* thereof: but the *Bendlet* beginneth in the *exact corner* of the point of the *Escocheon*; so as the *lower line* is distant from the corner thereof the full breadth of the *Bendlet*.

SECT. II. CHAP. VI.



VR prefixed order doth now call vpon me to bend my course from *Bends*, with the *parts* and *subdiuisions* thereof, and to proceed to the *Fesse*, which challengeth the *next place*. The *Fesse* is an *Ordinarie*, formed of a *twofold line*, drawn ouerthwart the *breadth* of the *Escocheon*; in the midst whereof is the very *center* of the *Shield*. And it containeth the *third part* of the *Field*, and may not be *diminished*, albeit the *French Herald* doe blazon *three barres gemels* for a *Fesse* of *six peeces*.

He



He beareth *Varry, Or, and Vert, a Fesse Gules*, by the name of *Duffield*. This word *Fesse* is a *French* word, and doth signifie the *Loines* of a man. This *Ordinary* hath beene anciently taken for the same that wee call *Baltheum militare*, or *Cingulum honoris*, a *Belt of honour*: because it diuideth the *Field* into two *equall parts*, it self occupying the *middle* between both; euen as the *Girdle* enuironeth the *middle part* of a man, and resteth vpon his *Loines*.

This *Girdle of honour* may seeme to haue beene in ancient time giuen by *Emperours*, and *Kings*, and their *Generals* of the *Field*, vnto *Souldiers* for reward of some speciall seruice performed by them; and it is not improbable, that such a reward it was, that the *Generall* of *Dauids* Army, *Ioab*, would haue giuen the *Messenger* that brought him newes that *Absolom* was hanged by the haire of the head in an *Oake*; if hee had slaine him: where *Ioab* saith, *Why hadst thou not killed him, that so I might haue rewarded thy seruice with tenne Shekles of Siluer, and a girdle (or an arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*; *Non Militari Cingulo, sed capistro cingeretur*, should not be girt with an *Arming girdle*, but with a *halter*. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to vndergoe the businesse of the *weale-publike*; for the more speedy performance of which charge, he should haue his garments close girt vnto his body, that the loosenesse of them should giue no impediment to the execution of his assumed charge and enioyned seruices. And these *tokens of Chualry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, *St. Ambrose.* in his age, *Duces, & Principes, omnes etiam militantes, operosis singulis astro fulgente pretiosis, ambiunt, &c.* Great *Captaines*, *Princes*, and *Martiall men*, delight to weare their *Belts* curiously wrought, and glittering with gold, &c.

As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receiue it, but men of merit; so also was it euer accounted most dishonourable for any iust cause to bee againe depriued of the dignity thereof: neither should such an one bee restored thereunto, but vpon very singular and especiall desert, as *Ferettus* noteth, where he saith: *Augustus laudabiliter militarem disciplinam gesit seuerissime: & priuatos militari Cingulo nunquam restituit, nisi illos praeceteris virtutum merita insignirent.* *Augustus* the *Emperour* got much honour by the seuerity of his *Military Discipline*: for if a man were once depriued of his *Arming girdle*, he neuer would restore it, vntil he performed some excellent seruice aboue all others. Notwithstanding, there is also one kind of putting off the *Belt*, of no lesse honour, then the putting on of it; yea much more glorious it is, in that it is the *end* and *perfection* of the other; and that is, when the *victory* is atchieued, *victory* being the end of *Arming*, as *peace* is of *Battell*. To which purpose is that saying, *1. Reg. 20. 11.* *Ne iactet se qui se accingit, vt qui discingit*: Let not him boast, who girds himselfe, as he that doth ungird: meaning, we must not triumph (as the saying is) before the *victory*; but it being once attained, it is the honour of a generous minde, to put off his *Belt*, and not to sanguine his blade with cold blood. For those

H

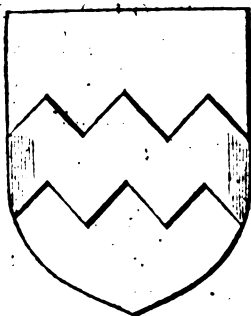
Gallants

Gallants, who in *times* and *places* of peace, are still drawing their swords, like warriours; in *times* and *places* of warre, proue (for the most part) peaceabler and calmer then they should be.

But if a *Knight* be disarmed of his *Military girdle* by his demerits and offence, he is therewithal deprived of all *Military priueleges*, like as it fareth with a *Captaine*, who, (if he happen to lose his *Ensignes*) is disabled to aduance any other in the *Field*, vntill he hath either regained the same, or by his valour extorted some other from the Enemy. Which kind of deprivation of *Knights* & *Martial* men, for any notable transgression, was of frequent vse in times past, and in some places is continued vnto this day with greater seuerity and much more infamy then in former times. *Deposito Cingulorum & Balteorum* (saith *Wolfgang. Lazius*) *quod genus pana proprio seorsim vocabulo discinctura & recinctura vocabatur, manet hodie adhuc in ordine Equestri, maiori quam olim ignominia. Quo ritu (ut nos dicimus) Equites aurati degradantur.* The depriving of the Belt (which was wont to be termed, the discincture or ungirding) is at this day still in vse amongst *Knights*, and with more ignominy then was in ancient times: which is nothing else but that which wee call *Degrading of a Knight*. If any aske me how this comes about, that such *Degradation* of a *Knight*, is more infamous then of old: I answer, it is, because it is more rare, and therefore more remarkeable. If againe, you aske why it is more rare, then of old: I answere, it is, because it is more infamous, and therefore *Princes* more vnwilling to inflict it. Howsoever, the truth is, that base and vnknighly actions and qualities, deserue a base and vnknighly chastisement.

Wolfgangus
Lazius.

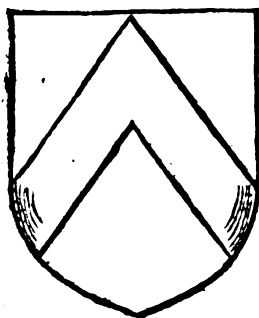
Fesse dauncet.
cct.



Hee beareth Or, a Fesse Dauncette, Sable. These Armes pertaine to the worthy Gentleman Sir Thomas Vauasour Knight Marshall of his Maiesties most Honourable household, and of the wierge thereto appertaining. Who anciently to the name as being the Kings *Vauasores*, being in times past a degree not much inferiour to a Baron, and giuen to their Family *ex Regio munere*: as Mr Camden noteth in *Yorke Shire*, speaking of *Haselwood* being the ancient inheritance of the said Family.

Cheueron
what.

So much of a Fesse: now of a Cheueron. A Cheueron is an Ordinary, formed of a twofold line Spirewise or Pyramidall; the Foundation being in the Dexter, and Sinister base points of the Escoccheon, and the Acute angle of the Spire neere the top of the Escoccheon: as in example.



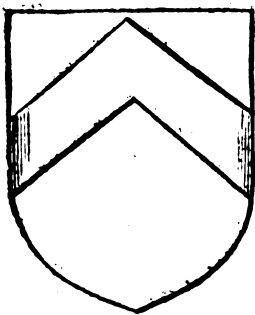
Ancient
forme of
be ring
thereof.

The Field is Topaz, a Cheueron Ruby. This Coate pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles, of Stafford, and Dukes of Buckingham. This Ordinary is resembled to a paire of Bargecouples or Rafter, such as Carpenters do set on the highest part of the house, for bearing of the rooffe thereof; and betokeneth the atchieuing of some businesse of moment, or the finishing of some Chargeable and memorable worke. This was anciently the vsuall forme of bearing of the Cheueron, as appeareth

reth by many *Scales* and *Monuments* yet extant, and is most agreeable to reason, that as it representeth the *Roofe* of a house (though I am not ignorant that *Leigh* saith, it was in old times the *attire* for the *heads* of *Women Priests*) so accordingly it should bee extended to the *highest* part of the *Escutcheon*, though farre different is the bearing thereof in these daies. In which respect, it were fit that common *Painters*, the common *disorderers* of these *tokens* of *honour*, were better looked vnto; who both in former ages, and much more in these daies, haue greatly corrupted these honourable signes, by adding their new fantastickall inuentions, that so they might make the things borne in *Coat-armour* more perspicuous to the view, or because they would be thought to be well ouerseene in *Heraldrie*. For indeed they want the eie of iudgement, to see and discern that such is the excellencie of these honourable *tokens*, that the least alteration either by augmentation, diminution, transposition, or whatsoeuer other meanes, doth occasion a change in them so great, as that they thereby differ from themselves, not onely in their *accidentall*, but also in their *substantiall* parts, and cease to bee any longer the same they were before, and their *owners* are debarred to challenge any *propriety* or interest in them, in respect of such alteration. *Modica alteratio in membro principali, magnam alterationem facit* (saith the *Philosopher* :) *A little alteration makes a great alteration in a principall part.* As the least spot in the *Lie*, which is the worthiest part of the *Face*, doth more disfigure the same then ten times so much in any other member of the whole body.

Idle inuentions of Painters.

The *Content* of the *Cheuron* is the *fifth* part of the *Field* (according to *Leigh* :) *Content of a Cheuron.* but *Cassaneus* reckoneth the same amongst those *Ordinaries* that doe occupie the *third* part of the *Field*. You may haue two *Cheurons* in one *Field* (saith *Note, Leigh*) but not aboue; and if they exceed that number, then shall you call them *Cheuronettes*. But I suppose they might be termed much better *Cheuronels*, that is to say, *Minute* or *small Cheurons*; for so is their *Blazon* more certaine. This *Charge* following, and the subdiuisions therof, are diuersly borne, as well in respect of the diuers *location*, as of the variable forme thereof: for sometimes it is borne on *Chiefe*, otherwhiles on *Base*, sometimes *Enarched*, sometimes *Reuerfed*, sometimes *Fretted*, &c. as heereafter by *Examples* appeareth. *Cheuron reuerfed.*

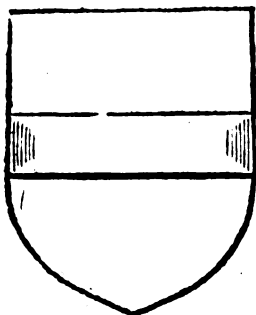


He beareth *Or*, a *Cheuron* in *Chiefe*, *Azure*. Note; *Cheuron* in that the *lower* part of this *Cheuron* is farre aboue the *chefe*.

ordinarie place of a single *Cheuron*; for it is pitched as high as the *Numbrill* of the *Escutcheon*, whereas others haue their rising from or neere about the *Dexter* and *Sinister* *Base* *Points*. The *Ancestors* of this bearer (saith *Leigh*) haue borne the same otherwaies, which was for some good purpose remooued; although it were better after the common manner of *bearing*. There are diuers *Accidents* incident vnto this *Ordinarie*, viz. *an Escutcheon*.

Transposition, as in this last *Escutcheon*, *Couping*, *Voiding* and *Reuersing*. Of all which I purpose to giue severall *Examples* in their proper places.

The next in order to the *Cheuron* is the *Barre*. A *Barre* is composed of two *Barre*. *equi-distant lines* drawn ouerthwart the *Escoccheon*, after the manner of the *Fesse* before mentioned, as in this next *Escoccheon* appeareth.



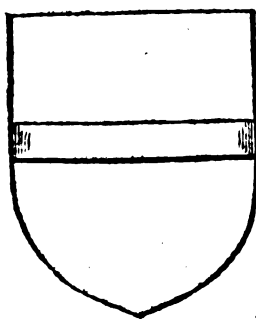
This *Ordinarie* differeth from the *Fesse*, not only in that it containeth the *fifth part* of the *Field*, whereas the *Fesse* occupieth the *third part* thereof, but also that the *Fesse* is limited to one *certain place* of the *Escoccheon*, to wit, the *Exact Center* or *Fesse Point* thereof, whereas the *Barre* is not tied to any prescript place, but may be transferred vnto sundry parts of the *Escoccheon*. But if there bee but one onely *Barre* in the *Escoccheon*, then must the same occupie the place of the *Fesse*, as appeareth in this *Escoccheon*. This *Charge* is of more estimation

then is well considered of many that beare the same. If you haue two *Barres* in the *Field*, they must bee so placed, as that thereby the *Field* of the *Escoccheon* may be diuided into *five equall parts*; so shall each of them receiue their iust quantitie.

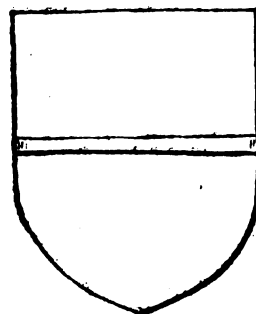
A *Barre* is subdivided into a *Closet*,
 { *Barulet*.

Subdiuision.

A *Closet* is a *Charge* abstracted from a *Barre*, and consisteth also of two *equi-distant lines* drawn ouerthwart the *Escoccheon*, as in example.



He beareth *Or*, a *Closet*, *Sanguine*. This containeth *Content of a* *half* the *Barre*; and of these there may bee *five* in one *Field*, and are very good *Armorie*. The other *Subdiuision* of a *Barre* is called a *Barulet*, which (after the opinion of *Leigh*) cannot bee borne *diuidedly*, but must be borne by *couples*, vnlesse they bee parted with a *Barre*, whereof you haue an Example in this next *Escoccheon*.



He beareth *Sable*, a *Barulet*, *Argent*. The *Content* *Barulet* what it containeth of the *Barulet* is the *fourth part* of the *Barre*, whereof it is a *deriuatiue*, as by the name of *Diminution* imposed thereupon doth manifestly appeare. *Barulets* (saith *Vpton*) are diuersly borne in *Armes*, viz. *Plaine*, *Engrailed*, &c. as in pag. 53. whereunto good heed must be taken in *Blazon*.

Hitherto of a *Barre*: Now of a *Gyronne*: A *Gyronne* is an *Ordinarie* consistig of two *straight lines* drawn from diuers parts of the *Escoccheon*, and meeting in an

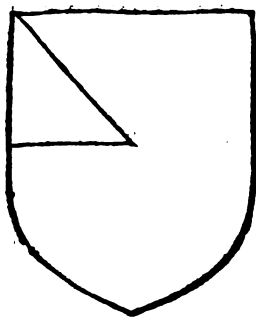
A *Gyronne* what.

Signification
of a Gyronne.

an *Acute-Angle* in the *Fesse Point* of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space betweene the thighes : and thence perchance doe we call the *Groyne* ; which name, whether it be giuen to this *charge* because it determines in *gremio*, in the very *lappe* or *midst* of the *Escoccheon*, or because it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrans* are borne diuersly, viz. *single*, by *couples*, of *six*, of *eight*, of *ten*, and of *twelue*, as shall appeare heereafter, where I shall speake of *Armes* hauing *no tincture predominating*. For the making this *Ordinarie*, behold this next *Escoccheon*, where you shall finde one *single Gyronne* alone, which doth best expresse the maner thereof, as in example.

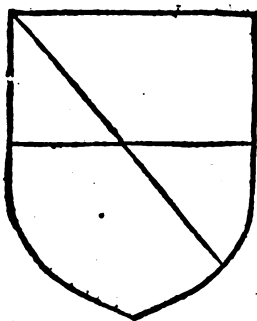
Forme of
making
thereof.

Single Gy-
ronne.



Hee beareth *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter Point*, *Or*. If these *two lines* whereof this *Ordinarie* is framed, were drawn thorowout to the *Extremities* of the *Escoccheon*, then would they constitute *two Gyrans*, as in this next *Escoccheon* appeareth.

Two Gy-
ronnes.

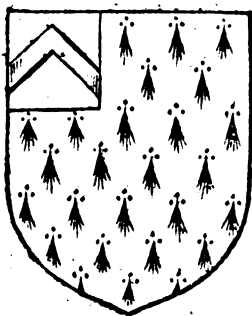


Hee beareth *Argent*, *two Gyrans*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other to the *Sinister base*, because they doe euermore meet in the *Fesse Point*, be they neuer so many. Heere you see, that as *two lines* drawn, the one *Bendwaies* from the *dexter corner* of the *chiefe part* of the *Escoccheon*, and resting on the *Fesse Point*, and the other drawn *Fessewaies* ouerthwart the *Escoccheon*, and meeting with the same in the said *Fesse Point*, doe make one *Gyronne* : so doe the same drawn thorowout produce 2. *Gyrans*.

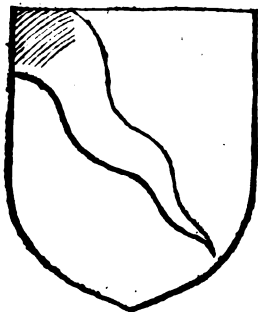
A *Canton*
what.

So much of a *Gyron* : Now of a *Canton* and *Quarter* : A *Canton* is an *Ordinarie* framed of *two straight lines*, the one drawn *perpendicularly* from the *Chiefe*, and the other *transuersely* from the *side* of the *Escoccheon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escoccheon*, as in this next appeareth.

Whereof so
named.



He beareth *Ermine*, a *Canton*, *Argent*, charged with a *Cheuron*, *Gules*, by the name of *Middleton*. This *Ordinarie* is termed a *Canton*, because it occupieth but a *Corner* or *Cantell* of the *Escoccheon*. Some *Armourists* doe hold, that the *Canton* is a *Reward* giuen to *Gentlemen*, *Esquiers*, and *Knights*, for seruice done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beleeue an *Earle* or a *Baron* receiuing the same at his *Soueraignes* hand ;



Hee beareth *Azure* a *Pile waued*, issuing out of the *Dexter* corner of the *Escutcheon Bendwaies*, *Or*, by the name of *Aldam*. As this *Pile waued* issueth out of the *Dexter*, so also may the same be borne from the *Sinister* chiefe point. Moreover you shall finde them borne in *Pale*, and sometimes issuing out of the *Base* with the point thereof transposed, which I leaue to obseruation.

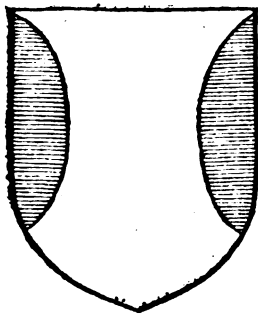
So much of *Piles* and their *variety*, aswell of *Forme*, as of *Location*. There rest yet some *other sorts* of *Ordinaries*, that are composed of a *two-fold-line* not hitherto spoken of.

Such are these, *viz.*

{ *Flasque.*
 { *Flaunch.*
 { *Voider.*

In some mans conceite perhaps these *Ordinaries* last mentioned, might haue beene more fitly placed amongst such as are before handled, and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one *apart* by themselves :) but forasmuch as none of them are borne *single*, but alwaies by *couples*; for conueniency I haue chosen rather to sort them with these that are formed of a *two-fold Line*; and first of a *Flasque*.

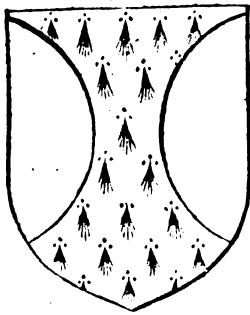
A *Flasque* is an *Ordinary* consisting of one *Arch line*, drawne somewhat distant from the *corners* of the *Chiefe*, and meanely swelling by *degrees* vntill you come towards the *middest* of the *Escutcheon*, and from thence againe decreasing with a like comely descent vnto the *Sinister base points*; as in example.



The *Fleld* is *Or*, two *Flasques Azure*. This *Reward* (saith *Leigh*) is to be giuen by a *King* for *vertue* and *learning*, and especially for seruice in *Ambassage*: for therein may a *Gentleman* deserue aswell of his *Soueraigne*, as the *Knight* that serueth him in the *Field*. This is called an *Arch line* of the *Latine* word *Arcus*, that signifieth a *Bow*, which being bent hath a moderate bowing, voide of excesse of tuberositie. This word *Flasque* is deriued, either from the *French* word *Fleischier*, or from the *Latine* word *Flecto*, which signi-

eth to *bend* or *bowe*.

The next in order is the *Flaunch*, which is an *Ordinary* formed of an *Arch line*, taking his beginning from the *corner* of the *chiefe*, & from thence compassing orderly with a swelling embossment vntill it come neere to the *Nombrill* of the *Escutcheon*, and thence proportionably declining to the *Sinister base point*, as in this next *Escutcheon*.



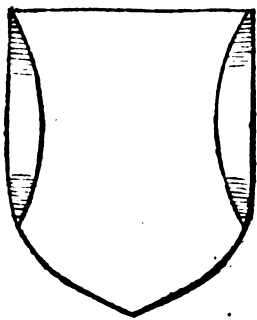
Note.

Voyder
what.

He beareth *Ermyné*, two *Flanches*, *Vert*. This (saith *Leigh*) is one degree vnder the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (as some doe hold) is deriued from the *French* word *Flans*; which signifieth the *Flanke* of man or beast, that includeth the *small guttes*, because that part strouteth out, *cum tumore quodam*, as if it were a *blowne bladder*. Sometimes you may finde this *Ordinary* made of some *other forme* of *Lines* then *plaine*, which when it shall happen, you must in the *blazon* thereof, make speciall mention

of the *forme* of *Line* whereof it is composed.

Last of all in our *Ordinaries*, commeth the *Voyder*; consisting of one *Arch-line* moderately bowing from the *corner* of the *chiefe* by *degrees* towards the *Nombrill* of the *Escoccheon*, and from thence in like sort declining vntill it come vnto the *Sinister base*, and hath a more neere resemblance of the *bent* of a *Bow* then the *Flanch* hath, in that it riseth not with so deepe a *compasse*, as in example.



He beareth *Tenné*, two *Voiders*, *Or*. This is the *Reward* of a *Gentlewoman* for seruice by her done to the *Prince*; but then the *Voyder* should bee of one of the *nine Furies* or *Doublings*. Such *Reward* (saith *Leigh*) might the *Dutches* of *Montfort* haue giuen to her *Gentlewomen*, who serued her most diligently, not onely while she kept the *Towne* of *Hanybot*, but also when she rode armed into the *Field* and scared the *Frenchmen* from the *siege* thereof. These are called *Voiders*, either because of the *Shallownesse* wherein they doe re-

semble the accustomed *voiding Plates* with narrow brims vsed at *Tables*, or else of the *French* word *voire*, which signifieth a *looking Glasse* or *Mirour* (which in ancient times were commonly made in that bulging forme) especially considering they are giuen to *Gentlewomen* in recompence of seruice, vnto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deseruing should bee *mirrors* and *paterns* to others of their sex, wherein to behold both their *duties*, and the due *reward* of *vertues*. His counsell was very behoofefull, who aduised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselves *beautifull*, they might be stirred vp to make their *mindes* as faire by *vertue* as their *faces* were by nature: but if *deformed*, they might make amends for their *outward deformity*, with their *interne pulcritude* and *gracious qualities*. And those that are proud of their

beauty, should consider, that their owne hue is as bricke as the *Glasse* wherein they see it; and that they carry on their shoulders nothing but a *Skull wrapt in skinne*, which one day will be loathsome to be looked on.

(, * ,)

SECT.

SECT. II. CHAP. VII.



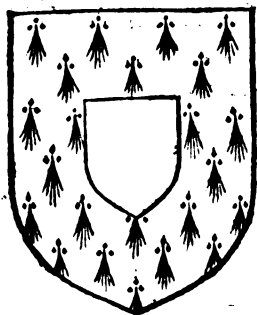
auing shewed the manner and making of such *Ordinaries* as are composed of a *two fold Line* : we will now proceede to that other member, of the *Distribution* before deliuered, which maketh mention of *Ordinaries*, consisting of *Lines*; *More then twofold*; and will shew how they also are made.

Ordinaries
of many
lines.

Such *Ordinaries* doe consist, of *Lines*. { *Threefold*,
Fourefold.

Those that are formed of a *threefold line*, are the *Inesccheon* and the *Orle*. The *Inesccheon* is an *Ordinarie* formed of a *threefold line*, representing the shape of the *Esccheon*, as in example.

Inesccheon
what.



He beareth *Ermine*, an *Inesccheon*, *Gules*, by the name of *Hulgreue* : This name of *Inesccheon* is proper only to those that are borne in this place; for if the same were borne in any other place, then vpon the *Fesse point* of the *Esccheon*, you should terme the same then an *Esccheon*, and not an *Inesccheon* : so must you also, if there be moe then one in the *field*. This *Esccheon* is sometimes termed an *Esccheon* of *Pretence*, as shall appeare heereafter. This *Ordinarie* containeth the *fifth part* of the *field* (saith *Leigh*) (but his

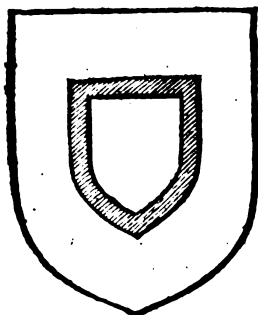
Inesccheon
named Esco-
cheon of
Pretence.

Note:

demonstration denoteth the third part) and may not be diminished; and albeit it be subiect to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still one set forme of an *Esccheon*, as we shall see by and by.

The next in ranke of this kinde is the *Orle*, which is an *Ordinarie* composed of a *threefold line duplicated*, admitting a *Transparancie* of the *field*, thorow-out the innermost *Area* or space therein enclosed. This hath the forme of an *Inesccheon*, but hath not the *solid substance* thereof, being euermore voided, as in these following *Examples* appeareth.

Composition
of an Orle.



He beareth *Or*, an *Orle*, *Azure*, by the name of *Bertram*, Lord of *Bohall*. This word *Orle* seemeth to be deriued from the *French* word *Oreiller*, which signifieth a *Pillow*, and is attributed to this *Ordinarie*, because the same being of a *different tincture* from the *Field*, and formed only of a double tract, in regard of the *transparancie* of the *Field* within, and the surrounding thereof without, it receiue the resemblance of an *embossed substance*, as if it were raised like a *Pillow* about the *Field*. Vpon termeth it in *Latine*, *Tractus*, vpon

Deriuation.

which signifieth a *Trace* or *Traille*, because the *Field* is scene both *within* and *without* it; and the *Traille* it selfe is drawn thereupon in a *different colour*. If this were *flored* (saith *Leigh*) then must it be called a *Tressure*, which must con-

taine

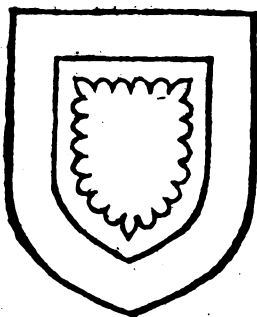
taine the *fifth* part of the *Field*. And if two of these be in an *Esccheon*, you must terme them a *double treasure*. *Cassaneus* saith, that the *Orle* is sometimes formed of *many peeces*, and that they are borne to the number of *six*. As touching the *doubling* of this *plaine Orle*, I will not heere giue *Example*, for that I purpose to present to your view a *Threesfold Orle* or *Tract*, which doth include the *twofold*, as in this next *Esccheon* appeareth.

Orle of three
peeces.

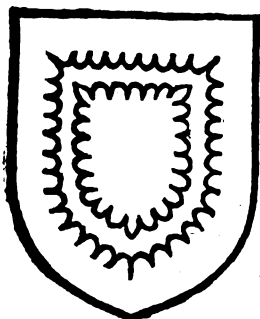


He beareth *Or*, an *Orle* of *three peeces*, *Sable*. That this *Ordinarie* is borne of many *Tracts*, it appeareth by this *Example*, taken out of *Vpton* for the Readers satisfaction, where it is said, *Sunt in super alij qui habent istum Tractum triplicatum & quadruplicatum, ut nuper in Armis Episcopi Cuenomansis, qui portauit pro Armis unum tractum triplicatum de nigro, in campo aureo*: Some beare the *Orle* tripled and quadrupled, as the late *Bishop of Maine*, who bare a tripled *Orle Sable*, in a *field Or*. This *Ordinarie* is borne diuersly, according to the severall formes of *Lines*, before handled, as may appear in the *Examples* ensuing.

Orle En-
grailed.



Hee beareth *Argent*, an *Orle Engrailed* on the *inner side*, *Gules*. I found this forme of *bearing* obserued by an vncertain *Author*, whom at first I supposed to haue either vnskilfully taken, or negligently mistaken the *Tricke* thereof; but after I had found in *Vpton*, that in *Blazoning* of an *Orle engrailed*, hee *Blazoned* the same, *An Orle engrailed on both sides*, I tooke more speciall notice of this kinde of *bearing*, for that such a forme of *Blazon* (proceeding from a man so iudicious in this kinde) seemed conerthly to imply a *distinction* of that from this forme of *bearing*. And because *diuersa iuxta se apposita magis elucescunt*, things differing giue light each to other, I will heere produce the *Coat* it selfe, and the *Blazon* thereof, as I finde it set downe by *Vpton*.



Note.

Il port (saith he) *de Gules vng tracee engralee, de chascun cost d'Or*. And in *Latine* thus: *Qui habet ista Arma, portat unum tractum ex utraq; parte ingradatum, de Auro in campo rubro*. Hee beareth an *Orle engrailed on both sides*, *Or*, in a *field Gules*. And no doubt by heedfull obseruation you may finde these *Orles* in like sort borne *Inuecked*, *Similium enim similis est ratio*; for like things haue the like reason and respect. Note, that diuers *Charges*, as well *Artificiall* as *Naturall*, are borne *Orlewaies*, or in *Orle*; as likewise in forme of *Crosse*, *Bend*, *Chevron*, *Saltire*, &c. the examples whereof I must passe ouer, vntill a fit place be offered to handle *Charges* of those kindes. Concerning the *bearing* of *Orles*, composed of the sundry sorts of *Furres*, I hold it needlesse to vse examples to expresse them to the view, for that by consideration of the manifold forts

sorts of feuerall *Ordinaries* before expressed, their diuers manner of bearing may be easily conceiued: and therefore I will leaue them to obseruation.

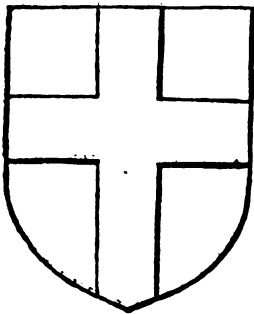
Hitherto haue we considered the making of such *Ordinaries* as are composed of a *threefold Line*: Our order calleth me now to speake of such *Ordinaries* as doe require a *fourfold Line* for the effecting of them.

*Ordinaries
of fourfold
lines.*

Of this sort is the $\left\{ \begin{array}{l} \text{Crosse,} \\ \text{Saltire.} \end{array} \right.$

The *Crosse* is an *Ordinarie* composed of a *fourfold line*, whereof two are *Crosse*. *Perpendicular*, and the other two are transuerse, for so wee must conceiue of them, though they are not drawne thorowout, but meete by *couples* in *Four acute Angles* neere about the *Fesse point* of the *Esccheon*; to looke vpon (if they were *Couped*, as they are sometimes found) like to *four Carpenters Squires*; as the *example* following will demonstrate. This *Ordinarie* is called *Crux*, à *cruciando*, or à *Cruciata*, because of the vnspeakeable *torture* and *torment*, which they doe suffer, who vndergoe this kinde of death. The *Content* of the *Crosse* is not the same alwaies: for when it is not *Charged*, then it hath onely the *fifth part* of the *Field*; but if it bee *charged*, then must it containe the *third part* thereof. To giue you particular *Examples* of all the different formes of *Bearing* of the *Crosse*, were as needlesse as endlesse, considering the varietie set downe by other *Authors*: I will therefore content my selfe with these ensuing.

*Content of
the Crosse.*



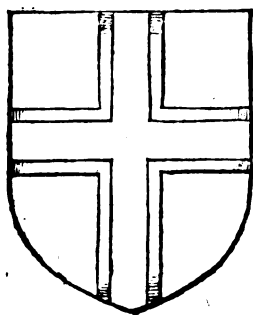
The *Field* is *Azure*, a *Crosse*, Or: This *Coat-armour* pertaineth to the right worshipfull familie of *Shelton*, in the *countie* of *Norfolke*, whence descended that *Honourable vertuous Ladie*, *Marie Shelton*, who was many yeeres of the *Most Honourable Bedchamber*, of that *Glorious Queene Elizabeth*; and was also wife to the right worshipfull *Sir Iohn Scudamore*, of *Home Lacie* in the *countie* of *Hereford* *Knight*, *stander bearer* to her *Maiesties Honourable Band of Gentlemen Pensioners*.

Shelton.

This *Ordinarie* is oftentimes diuersly named, according to the diuersitie of *Lines* whereof it is composed: for as is the forme of *Lines* whereof it is made, so is the *Denomination* thereof. In the ancientest *Institution* of the *Bearing* of the *Crosse* (without all controuersie) it had this forme; which is taken to be the true shape of the *Patible*, wheretupon our blessed Sauour *Christ Iesus* suffered: whose godlie obseruation and vse was in great esteeme in the *Primitiue Church*: though in latter times it hath beene dishonourable intertaind by two opposed kindes of *Fantasticks*; the one, who so superstitiously dote on it, that they adore it like their God: the other, who so vnchristianly detest it, that they slander the most godly and ancient vse therof, in our first initiating vnto *Christ*, as if it were some *Diuellish Idoll*. But the true *Souldiers* of such a *Captaine* need not to be ashamed to beare their *Generals Ensigne*. And this *bearing* was first bestowed on such as had performed, or at least vndertaken some seruice for *Christ* and *Christian Profession*: and therefore being duly conferred, I hold it the most honourable *Charge* to be found in *Heraldrie*. But the forme and bearing heereof (as well as the *Cheurons* formerly spoken

spoken of) hath beene also depraued through the inconsiderate handling of *common Painters*. A like forme of *Bearing* to this, is that *Crosse* which we finde *Borne* in the *Shield* of *S George*; but diuerslie from this, both in *Metall* and *Colour*: which of some *Armorists* of *Vptonstime*, (as himselve noteth in his discourse of *Armes*) receiued in those daies a verie *Strange* and *absurd* kinde of *Blazon*, which he there setteth downe after this manner; The *Shield Gules*, foure *Quarters Argent*: whose reason heerein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall neuer bee knowne. Moreouer, heerein also may we obserue the *Blazon* heereof to bee erroneous, in that they say, *foure Quarters*: which are indeede but so many *Cantons*; else should they all foure meete in the *Center* of the *Escutcheon*. This *Ordinarie* is subiect to *voiding* and *couping*, as these examples following shew.

Alphonfus K.
of Aragon.

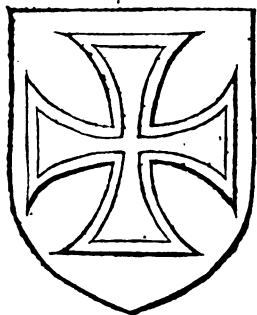


He beareth *Argent*, a *Crosse voided Azure*. *Panormitan* writeth of *Alphonfus King of Aragon*, (what time he besieged *Puteoli* a citie by the *Sea side* in *Campania*) that resorting daily to the *Sea shore* for his recreation, vpon a time he chanced to finde the corps of a man of *Genoa* in *Italie*, that had beene cast out of a *Galley*; and thereupon alighting speedilie from his horse, caused all others that were neere him to alight; and commanded some to digge the *Graue* whilest others couered the naked *corps*: and he himselve with his owne

hands did make a *Crosse* of *wood*; which he stuck fast at the head of the man so interred; to testifie that all *Christian offices* may befeeme the *Greatest Kings*; and that what euer death we die, it is not *materiall*, so we live to *Christ*. So great is the *Resemblance* often times, of things borne in *Coat-armour*: which yet in there *Existence*, are much differing, that a man well seene in *Heraldrie*, may easilie commit an errour in the *Blazoning* of them: as by comparing of this *Coat-armor* with the next will manifestly appeare: wherefore you must vse an aduised deliberation in *Blazoning*, especially of *Armes* of neere *Resemblance*.

Note.

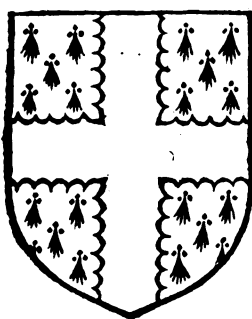
Crosse Fimbriated.



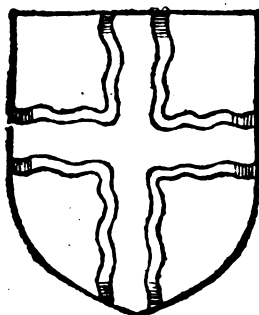
He beareth *Or*, a *Crosse Patee*: *Sable*, *Fimbriated Gules*. This is called a *Crosse Patee*: *Quia extremitates eius sunt patula*, because the ends are broad and patent. This approacheth neere to the former in respect of the *double Tract* thereof; yet doth it much differ from the same in substance, forasmuch as the *Charge* of that is a *twofold Crosse*, viz. one *surmounted* of another, and this a *single Crosse bordured*, or enuironed with a *hemme* or edge. Moreouer, that this is not a *Crosse* of *Gules*, *surmounted* of another, *Sable*, it is cleere, because the

edge that goeth about this *Crosse* is much narrower then is the space betweene those two *Crosses*. Besides, it cannot stand with the *Rules* of good *Armorie*, to beare *colour vpon colour*, or *metall vpon metall*. This is called a *Crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an *edge*, *welt*, or *hemme* of a *Garment*, and is to be vnderstood to be of the same thickness with it, and not to lie either vpon or vnderneath.

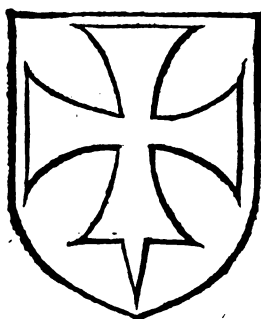
He



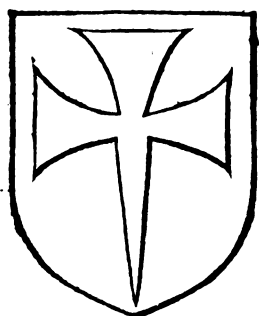
Hee beareth *Ermyne* a *Crosse ingrailed Gules*, by the *Crosse Engrailed* name of *Norwood* of *Lekhampton* in the *County of Gloucester*. As this *Crosse* is formed of *bunched lines*, so are there others that are composed of *undry other sorts of lines* before shewed, as experience will informe you, and as you may in part see by the example following.



Hee beareth *Argent*, a *Crosse wavy, voided, Sable*, by *Crosse wavy* the name of *Duckensfield* in *Devonshire*. In *Coates of such Bearing*, you shall not need to say in the *blazon* of them, that the *charge* (whatsoever the same bee) is *voided* of the *Field*: because when you say *only voided* and no more, it is alwaies vnderstood to bee *voided* of the *Field*.



He beareth *Or*, a *Crosse patee fitched*, in the *foote Gules*. This *Coate* was borne by *Galfride de Scudamore* that liued in the time of *King Henry the second*; it is termed *Fitched* of the *Latine* word *figo*, which signifieth *to fasten* or *make sure*, because by the meanes of the *sharpnesse* added to the *foote* thereof, it becommeth more apt to be fastned any where. There is an other sort of *Fitching* of *Crosses* that haue the whole *fourth part fitched*, as in this next *Esccheon*. Crosse Patee Fitched.

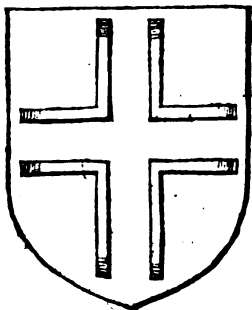


The *Field* is *Iupiter*, a *Crosse Patee on three parts*, and *Crosse Patee Fitched on the fourth, Sol*. This (saith *Gerard Leigh*) on three parts and Fitched on the fourth. was the *Shield* of *blest Cadwallader* last *King of Brittaines*; who slew *Lothaire* *King of Kent*, and *Ethelwold* *King of South-Saxons*.

Whereas I haue formerly made mention of *Voiding*, in the Chapter of *Bends*, and of one other *Accident*, namely *Couping*, in the Chapter of *Fesses*, I will now expresse them both in *one example* in this *Esccheon* following.

Hee

Crosse voided and Coupiag.



Piercing what.

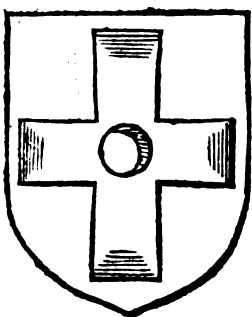
Hee beareth *Argent*, a *Crosse voyded and Couped*, *Sable*, by the name of *Woodnoth*.

There is an other *Accident* whereunto this ordinary is subiect, that is to say *Piercing*. *Piercing* is a *Penetration* or *Perforation* of things that are of *solide* substance: and it is threefold:

That is to say, { *Round.*
Losenge waies.
Quadrate.

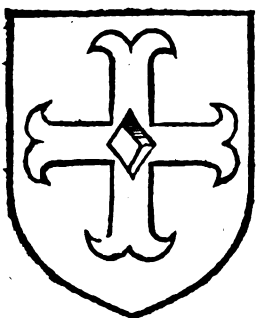
Round Piercing.

Astouching *Round piercing*, you shall haue an example in this next following *Escocheon*.



He beareth *Sable*, a *Crosse couped, Pierced*, by the name of *Grill*. If this *Round* in the midst were of any other colour then of the *Field*, then should you account the same to be a *Charge* to the *Crosse*; wherefore good heed must be taken in *blazoning* of *Coates* of this kinde, and chiefly of the *Orbicular forme* in the midst of the *Charge*; to the end that you may know when to take the same for a *Piercing*, and when for a *Charge*.

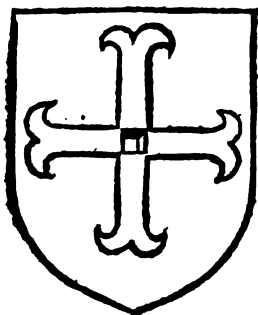
Crosse Moline Losenge pierced.



The *Field* is *Azure*, a *Crosse Moline Pierced Losenge waies*. This is the second forme of *Piercing* before mentioned, and the *Coate* was borne by *Richard de Molineux* of *Lancaster*, that liued in the time of *King Richard the second*. Concerning this *Crosse Moline*, (*Leigh* saith) that if it stood *Saltaire waies*, then should you call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or the *Inke* of a *Mill*: which to me seemeth a very *Paradox*, that *transpositio* (being a thing meerely accidental) should giue a new *denomination*, to the thing transpo-

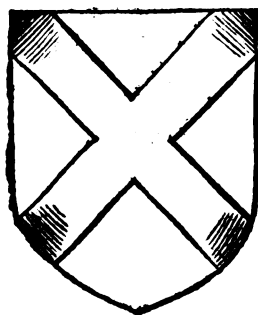
sed, and consequently alter the *essence* thereof. *Quia nouum nomen dat nouum esse rei*: where are new names, new things are supposed to be. It were a thing worthy of admiration, that *Accidents* should haue such power in them; for *Aristotle*, *Physicorum* I. saith, *Accidentia possunt miraculose, & non alijs mutare subiectum*: *Accidents* change not the subiect but by *Miracle*. *Addition* doubtlesse and *Subtraction*, are of greater force then *Transmutation* or *Location*, yet is there no such power in them, as that they can alter the *essence* of any thing, *Quia augmentum vel diminutio* (saith *Cassaneus*) *circũ accidentia contractum non reponunt contractum in diuerso esse, neq; per ea intelligitur ab eo in substantialibus recessus*: the adding or diminishing of *Accidents* makes not the thing lose the nature of his being.

Hee



He beareth *Azure*, a *Crosse Moline*, *Quater-pierced*, ^{Crosse Mo-}
Or. This *Coat* was borne by *Thomas Molyneux* of ^{line.}
Haughton, in the *County of Nottingham*, that liued in ^{Quater-}
the time of *King Henry the fourth*. *Leigh* in blazoning
of this forme of *Crosse*, maketh no mention at all of
the *Piercing* thereof, perhaps because it resembleth
the *Inke* of a *Mill*, which is euermore *Pierced*. This is
termed *Quater-pierced*, *quasi Quadrate pierced*, for
that the *piercing* is square as a *Trencher*.

So much of the *Crosse*, with the *Accidents* thereof : Now of that other *Or-*
dinary that is framed also of a *four-fold Line*, that is to say, a *Saltire*. A *Saltire* A *Saltire*
is an *Ordinary* consisting of a *four-fold Line*, whereof *two* are drawne from ^{what.}
the *Dexter chiefe* towards the *Simster base corners*, and the *other* from the *Si-*
mister chiefe towards the *Dexter base points*, and doe meete about the middest
by *couples* in *acute Angles*. I know the learned *Geometer* will find many more
lines heere then I doe mention : but (as I said of lines in the *Crosse*) this our
description agreeth best with *Heralds*, and our purpose.



king *Athelstane*.

He beareth *Sable*, a *Saltire Argent*, by the name of ^{The vse of a}
Aston. In old time (saith *Leigh*) this was made of the ^{Saltire.}
height of a *man*, and was driuen full of *Pinnes* ; the *vse*
whereof was to *scale* the *walles* therewith, to which
end the *Pinnes* serued commodiously. In those daies
(saith he) the *walles* of *Townes* were but *low*, as appea-
reth by the *walles* of *Rome*, which *Remus* easily leaped
ouer: and the *walles* of *Winchester*, which were ouerloo-
ked by *Colebrand* the *Chieftaine* of the *Danes*, who was
slaine by *Guy Earle of Warwicke*, who was *Champion* for



Hee beareth *Gules* a *Saltire Varry*. This *Ordinary* is A *Saltire*
limited to the *fifth part* of the *Field*, the same not being ^{Varry.}
charged ; but if it be *charged*, then shall it containe the
third part thereof. This *charge* also *varieth* his name
in *Blazon* according to the diuers formes of *Lines*
whereof the same is composed ; for that it is no
lesse diuersly made in respect of the *lineaments* there-
of, then the *Crosse* before handled.

K

SECT.

SECT. II. CHAP. VIII.

Charges di-
uers bearing.



Having hitherto shewed at large the several formes of making of such *Charges* as we call *honourable Ordinaries* : Order requireth, that I should now shew their diuers manner of *Bearing*, according to our prefixed *Distribution*.

These are borne { *Simple.*
 Compound.

Those are said to be borne *Simple* when onely *Ordinaries* doe appeare in the *Field*.

Comprehending { *One sort.*
 Diuers sorts.

Ordinaries
of one sort
what.

Ordinaries are said to be of *one sort* when onely one kinde of them is borne in the *Field* without mixture of any other.

Whose bearing is { *Single.*
 Manifold.

Sing'e bea-
ring what-

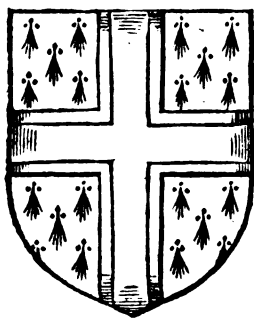
By *single bearing* I vnderstand some one *Ordinary* borne *alone* in the *Escutcheon* : such are these precedent examples before handled.

Manifold
bearing
what.

By *Manifold bearing* of *Ordinaries*, I meane the *bearing* of diuers *Ordinaries* of the same *kinde*, whether the same be borne of *themselves* alone, or else *Coniunctly* with some of their *Subdivisions*.

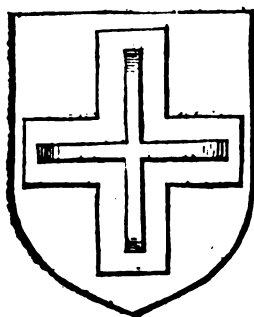
Which Forme of *Bearing* is *two-fold*, viz. { *One vpon an other.*
 One besides another.

What is meant by the bearing of *Ordinaries* of one kinde, one vpon an other, may be easily conceived by these foure *Escutcheons* next following.



Hee beareth *Ermyne* a *Crosse Gules*, surmounted of another *Argent* by the name of *Malton*. Amongst the *Crosses* formerly exemplified, I have giuen an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together : for in the former the *Field* sheweth thorow the *innermost* parts thereof, but in this it is farre otherwise ; forasmuch as heerein are *two Crosses*, whereof that which lieth next the *Field* is *Gules*, and the other that is placed vpon the same is *Argent* ; so as in this it can by no meanes be conceived to be of that kinde before handled, for then should the *Ermynes* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *Crosse voided*, as that formerly handled.

Hee

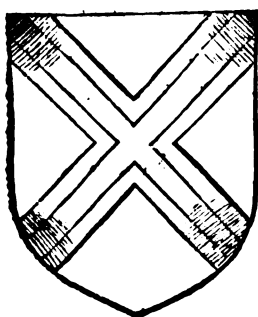


He beareth *Vert*, a *Crosse coupée*, *Argent*, charged with another, *Gules*. This example doth more apparently expresse the double *Charge* shewed in the last precedent *Escutcheon*, for that the *Crosse* that lieth next the *Field* is made more spacious then the former : and withall it doth informe our vnderstanding, that there is great difference between the bearing of this, and of the *Crosse fimbriated*, heerein, that in the *Crosse fimbriated* the edges thereof doe occupie the least portion thereof, and in this the surmounting *Crosse* hath the

least part of the same. This therefore cannot by any meanes be vnderstood to be a *Crosse fimbriated*, for so should the guard or edge thereof bee larger then the thing that is said to be guarded, which were a very absurd affirmation.

*de simple crosse
crosse d'argent
crosse de gules*

Difference
from the
Crosse fim-
briated.



Hee beareth *Gules*, a *Saltire*, *Or*, charged with another, *Vert*, by the name of *Andrewes*. What hath beene formerly said in the last precedent example touching the *Crosse*, doth hold also in this and other like bearings : for in things hauing a conformitie or resemblance one of another, the same reason holdeth in the one as in the other : where contrariwise, of things hauing no resemblance or likenes, the reason is diuers. This Engine (as *Leigh* noteth) in old time was

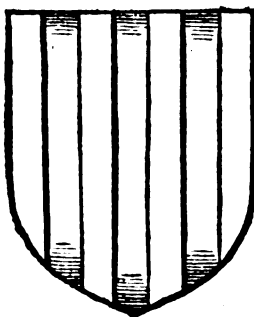
of the height of a man, & was borne of such as vsed to scale the walles of *Cities* or *Towns* (which then were but low) and it was driuen full of pinnes fit for that purpose. *Vpton* saith, it was an Engine to catch wild beasts, and therefore bestowed vpon rich and couetous persons, that willingly will not depart from their substance.

Saltire Char-
ged.

Saltire what.

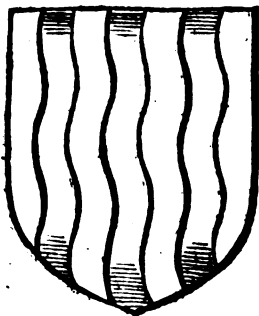
Proceed we now to examples of *Ordinaries* of the same kinde borne one besides another : such are these next following, and their like.

Ordinaries
borne one
besides ano-
ther.



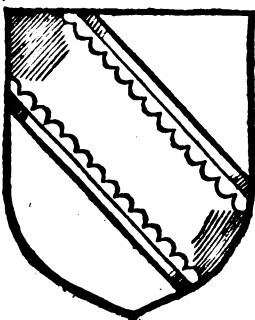
The *Field* is *Argent*, three *Pallets*, *Gules*. This *Coat* appertaineth to the ancient *Familie* of *Berchem*, Lord of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines vnde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extract-ed parts, was called of old *Heralds*, *Restriall*, in respect of their strength and solid substance, which is able to abide the stresse and force of any triall they shall bee put vnto.

Three Pal-
lets.

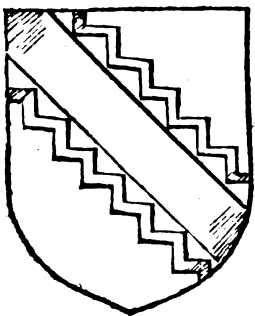
Pallets
waued.

fame kinde. As in example.

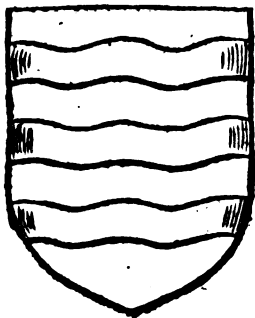
He beareth *Argent*, three *Pallets Waue*, *Gules*, by the name of *Downes* of *Debnam*, *Suffolke*. Note, that such *Ordinaries*, as either of themselves, or else by reason of some charge imposed vpon them, doe challenge the *third part* of the *Field*, are exempted from this kind of bearing one besides another, because of such the *Field* can containe but one of them at once. But their *Deriuatives* or *Subdiuisions* may well be sorted with them in the same *Escocheon*: as a *Pale* betweene two *Endor-ses*, a *Bend* betweene two *Cotiffes*, and such like of the

Bend Cotif-
fed plaine.

The *Field* is *Azure*, a *Bend Ingrailed*, *Argent Cotiffed*, *Or*. This *Coat-armour* pertaineth to the worthy Familie of *Fortescue* of *Denon*. As these *Cotiffes* are borne plaine, so shall you finde them *varied* after the diuers formes of *Lines* before expressed, as in these examples following may in part be seene: and *Vptoms* assertion (before deliuered) touching their diuersitie of shape approued; as by practise the diligent obseruer shall easily perceiue.

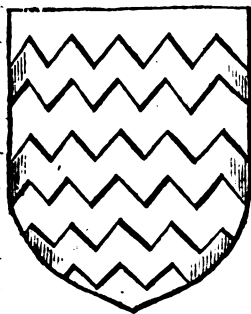
Bend Cotif-
fed daunc-
cettie.

He beareth *Sable*: a *Bend Argent*, betweene two *Cotiffes dauncettie*: *Or*, by the name of *Clopton*. albeit these *Cotiffes* may seeme to be of a diuers kind from the *Bend* wherewith they are sorted: yet is it otherwise, in as much as they are subdiuisions abstracted from the *Bend*, as hath beene before shewed. As to *Ordinaries* of other sorts, borne likewise one besides another of the same kind: Behold these next Ensam-
ples; lest they might thinke that onelie these are so borne.

Barulets
waued.

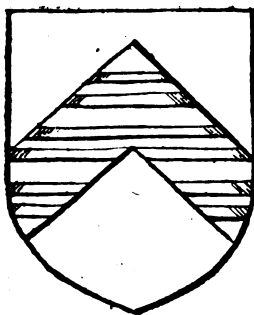
He beareth *Azure*: three *Barrs waued*, *Argent*, by the name of *Bulbecke*. To the end I may make plaine (by demonstration) the vse of the seuerall formes of *Lines* before expressed. I made choice of this *Coat-armour*; to exemplifie the third sort of *Bunched Lines* there mentioned. And this is termed *Waued*, in respect it beareth a *Representation* of the *Swelling waues* or *Billowes* of the *Sea*; which being tossed by contrarie *Flawes* of *wind*, do rise and fall after this manner.

He

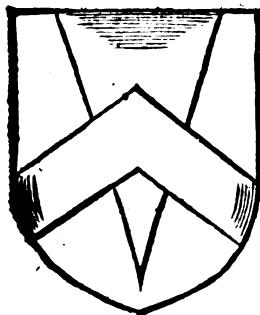


He beareth *Or*, three *Barres Dauncette*, *Gules*, by the name of *Delamare*. This example scrueeth to informe our vnderstanding of the vse of that sort of *Acute angled*, *Ordinaries*; that in *Blazon* wee terme by the name of *Dauncettee*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same only in quantitie, wherein these doe exceed those, as being more spaciouly drawn then they.

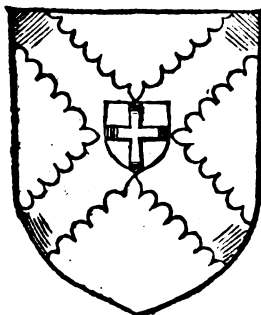
Now from *Ordinaries* of the same kinde borne one *upon another*, and one *besides another*, with their extracted *Subdiuisions*, proceed we to *Ordinaries* of *diuers kindes*, and their *Diminutives* abstracted from them, cftfoones found likewise borne both *one upon another*, and *one besides another*: Such are these next following, and their like:



He beareth *Gules* on a *Cheuron*, *Argent*, three *Barres*, *Gemelles*, *Sable*, by the name of *Throk Morton* of *Gloucestershire*. These are termed in *Blazon* *Barres Gemelles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth: for like as these are twinnes of a birth, so are those in like sort borne by couples.

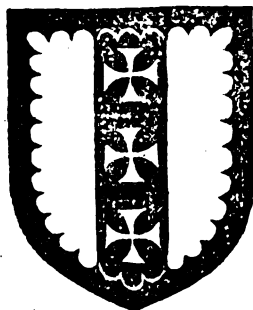


He beareth *Sable* a *Pile* *Argent*, surmounted of a *Cheuron* *Gules*, by the name of *Dyxton*. This Coat is found in the *Abby Church* of *Cirencester* in the *County* of *Gloucester*; and it serueth fitly to exemplifie a *Rule* formerly deliuered touching the vsuall *Blazoning* of distinct things borne in one *Escoccheon*; viz. that the *Charge* lying next and immediately vpon the *Field*, shalbe first nominated, and then things more remote.



He beareth *Sable* on a *Saltire Engrailed*, *Argent*, an *Escoccheon*, *Or*, charged with a *Crosse*, *Gules*, by the name of *Morris*. It may be of some conceiued that there is false *Armorie* in this Coat, in respect of the *Escoccheon*, *Or*, placed vpon the *Saltire* *Argent*, which is *Metall* vpon *Metall*, a kinde of bearing (as also colour vpon colour) vterly condemned for false *Armorie*: but such kinde of fallitie is euermore meant of *metall* vpon *metall*, or colour vpon colour, placed in one selfe same *Escoccheon*: but heere are seuerall *Shields*, and those pertaining to distinct *Families*, and therefore not to be holden for false *Armorie*.
He

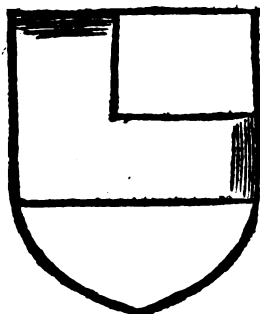
Pale and
bordure.



He beareth *Argent* on a *Pale, Sable*, three *Crosses Patee* of the first, within a *Bordure Engrailed*, as the second, by the name of *Crowch* of *Alswike* in the *County* of *Hartford*. Here I say, as the second, to shunne the breach of the *Rule* touching the prohibited iteration of this word (*Of*) in the blazoning of one *Escucheon*; and withall to giue a caueat vnto *Blazoners*, to take aduised consideration in describing of *Coat-armours* of like bearing, lest they fall into the Laps of the iteration or doubling of any the prohibited words before

spoken of (to wit) *Of, Or, And, With*.

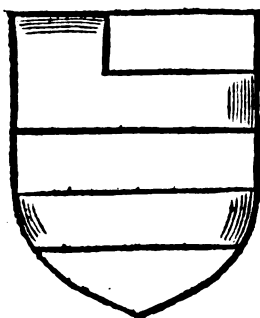
Fesse and
canton.



The *Field* is *Argent*, a *Fesse* and *Canton Gules*. This *Coat-armour* pertained to the honourable *Familie* of *Wooduile*, created *Earle Ryuers* in the time of *King Edward the Fourth*, who was also *L.Treasurer of England*: from whom many worthy persons of high calling are descended. As touching *Ordinaries* of diuers kinds, borne one vpon another, you must obserue, that if they be both of one *metall*, *colour*, or *Furre*, their parts contingent are not seuered by *purfle*, for that by their formes it may bee easily conceiued what *Ordinaries*

they are, notwithstanding the defect of the *purfle*.

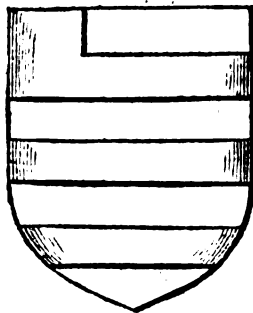
Barres and
canton.



He beareth *Argent*, two *Barres* and a *Canton Gules*, by the name of *Deane* of *Yatton* in the *County* of *Hereford*. As to the omission of *purfle* last before mentioned, the *Rule* there giuen holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as haue in them a *Canton* or *Quarter* born jointly (as in these) with some other *Ordinarie* of the same *metall*, *colour*, or *furre*. Notwithstanding the multiplicitie of *Barrulets* (being abstracted from *Barres*) borne in one *Field* with a *Canton*, might be sufficiently

conceiued by the obseruation of this *Escucheon*; neuerthelesse I will adde one example of the ioint bearing of a *Canton* with *Barrulets*, as in this next *Escucheon* appeareth.

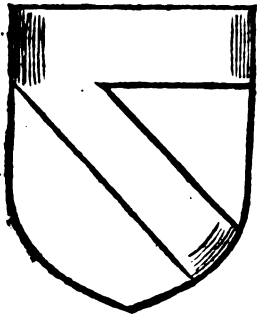
Barrulets
and canton.



He beareth *Argent*, three *Barrulets* and a *Canton, Gules*, by the name of *Fuller*. Many more examples of *Coat-armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to informe the vnderstanding of studious *Armourists*, that as well *Ordinaries* of diuers kindes, as those of the same kind, are found borne one vpon another; and withall to occasion them to prie more narrowlie into these curious and nice manners of bearing, which numbers of men doe sleightlie passe ouer, as if they held them

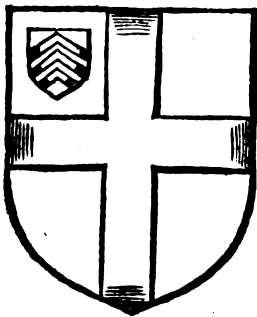
vnworthy of more then ordinarie obseruation.

He

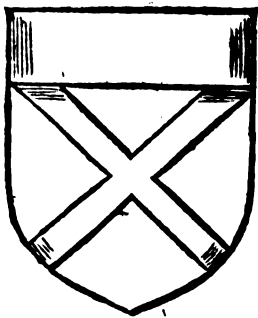


He beareth *Sable*, a *Bend* and *Chiefe*, *Or*. This is a *Bend and Chiefe*. *Coat* of rare bearing, which I finde cut in stone in the *Abby Church* of *Westminster*, in the North part thereof. The conioining of these two *Ordinaries* doth constitute (on the *left* side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselues thus vnited, doe resemble the forme of the *Arithmetical* figure of *seven* turned backwards.

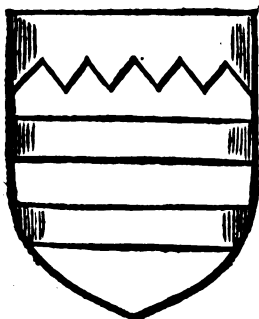
Now for *Ordinaries* of diuers kindes borne *one besides another*, you shall haue these *Examples* ensuing.



Hee beareth *Gules*, a *Crosse Argent*, in the *Dexter Quarter*, an *Escoccheon*, *Or*, charged with *three Cheurons* of the first, by the name of *Saint Owen*; which *Famylie* either for affection, or for some *Lands* which they anciently held of the house of *Clare*, may seeme to haue assumed the *Armes* of the said *Clare* in the *Dexter Point* of the *Field*; which forme of bearing is of very rare vse.



The *Field* is *Topaz*, a *Saltire* and *Chiefe*, *Ruby*; and is the *Armes* of *Sir Edward Bruce* Knight; Lord of *Kinlosse* in *Scotland*, and Master of the *Rolls* of his Maiesties Court of *Chancerie*. These *Armes* sometime belonged to the old *Bruces* of *Anandale*, and also to the *Earles* of *Carisf*; out of which House this right honorable Lord deriueth his descent.

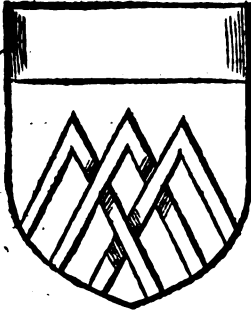


He beareth *Gules*, *two Barres* and a *Chiefe Indented*, *Barres and Chiefe indented*, *Or*, by the name of *Hare*, and as I take it deriued from the ancient *Armes* of *Harecourt*, whose *Armes* it is if the *Chiefe* were away. In this *Escoccheon* you may obserue in some part, the variable shape of *Chiefs*, occasioned by reason of diuers formes of *lines* (before shewed) whereof they are composed. The rest, time and diligent obseruation will make plaine.

The

Cheueronels
and Chiefe.

Earle of Pem-
brooke.



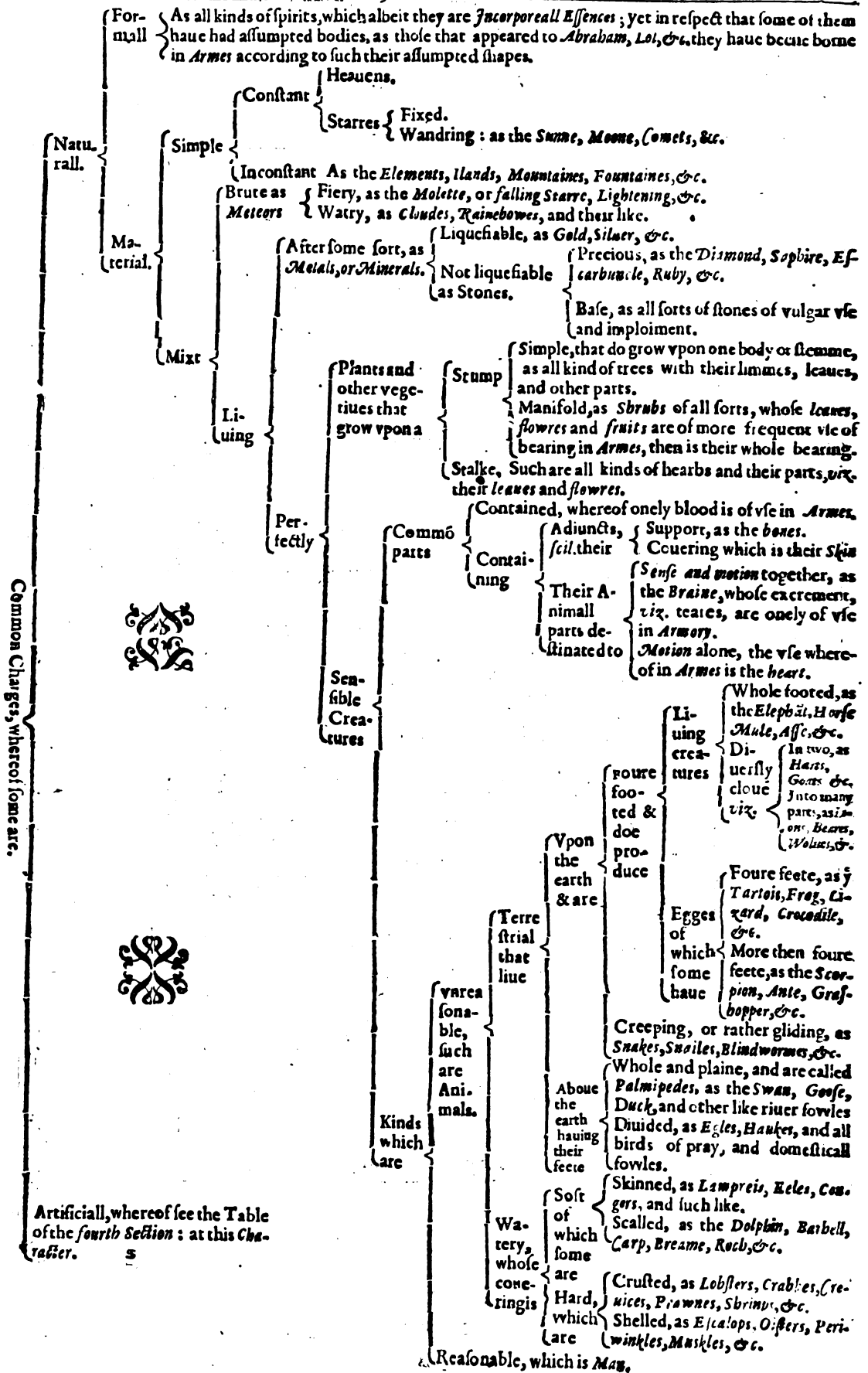
The Field is *Azure*, three *Cheueronels*, braised in the *Base* of the *Escutcheon*, and a *Chiefe*, *Or*. This *Coat-armour* pertained to the honourable *Familie* of *Fitz-Hugh*, sometime ancient *Barons* of the North parts of this Land; of whom the right honourable the Earle of *Penbrooke* is heire, and writeth himselfe, amongst his other Titles, *Lord Fitz-Hugh*, and also quartereth the *Coat*. These are termed in *blazon* *Cheueronels*, in respect they are abstracted from *Cheuerons*, whereof they haue not alone the shape, but also a borrowed name of *diminution*, as if you should call them *minute*, or small *Cheuerons*.

The end of the third Section.



*Naturalia sunt specula eorum qua
non videntur.*

THis *third Section* beginneth to treat of such *Charges of Coate-Armours* as are called *Common Charges*, wherof some be *Naturall* and mecrely formall; such are *Angels* and *Spirits*: and others are both *Formal* and *Material*, as the *Sunne*, *Moone*, *Starres*: as also such *Natures* as are *Sublunar*, whether they be *living* after a *sort*, as all *kinds of Minerals*, or that they *live Perfectly*, as all manner of *Vegetables*, and *Sensitine Creatures*, with their *General* and *Particular Notes, Rules, Precepts* and *Observations*.





SECTION III.

CHAPTER I.



Auing performed the taske which our proposed Order imposed on vs, touching *Proper Charges*, together with their *making*, and diuers manner of *Bearing*: the same orderlie *Progreſſion* now calleth vs to the handling of *common Charges*, mentioned in the *ſecond member* of the ſame *distribution*. By *common Charges* I meane all ſuch *other Charges* Common Charges what. hecrafter following as are not hitherto handled,

Whether they be $\left\{ \begin{array}{l} \text{Naturall,} \\ \text{Artificiall.} \end{array} \right.$

Things *Naturall* (according to *Philosophers*) are *Effences* by themſelues ſubſiſting. *Res naturalis eſt eſſentia per ſe ſubſiſtens*. *Manifold*, and in maner *infinite* are theſe things *Naturall*, as *Zanchius* noteth, ſaying; *Multa ſunt, & propinqua* Zanch. lib. 1. de operibus, p. 55. *multa non tam res, quàm rerum ſpecies, in Cœlis, in Aere, in Terris, in Aquis*: therefore it is not to be expected, that I ſhould in exemplifying of them, paſſe thorow all the particulars of them; but onely touch ſuperficially ſome of their chiefeſt, ſelected out of that innumerable varietie, whereby I may manifeſt in what *rankes*, and vnder what *heads*, each peculiar thing muſt be beſtowed, according to their *ſeuerall kinds*, and ſo redeeme them from all former confuſed mixture.

Of things *Naturall*, ſome are $\left\{ \begin{array}{l} \text{Formall,} \\ \text{Materiall.} \end{array} \right.$

The *Formall Nature* is moſt *ſimple* and *pure*, and conſiſteth of the proprietic *Formall nature* of its owne *forme*, without any *body* at all: of which ſort are *Spirits*, which (according to *Scribonius*) are *Eſſentia formatæ, rationales & immortales*, *Effences perfectly formed, reaſonable, and immortal*: I ſay, *perfectly formed*, to diſtinguiſh them from the *Soules* of men, whoſe *forming* is not *perfect* in it ſelfe, but is for the *informing* and *perfecting* of the *Body* and the whole *Man*.

Amongſt ſuch *Formes* are numbred $\left\{ \begin{array}{l} \text{Angels,} \\ \text{Cherubims.} \end{array} \right.$

Angels (in the opinion of moſt men) are *incorporeall Effences* of a *ſpirituall* Etymologie of the word Angell. *Nature*, void of all *materiall ſubſtance*. *Angelus*, in Latine is the ſame that *Nuntius* is, that is to ſay, a *Messenger*; and the ſame is a name of *Office*, and not of *Nature*, as *S. Auguſtine* noteth vpon *Pſalm. 104.* ſaying, *Quæſis nomen huius natura? Spiritus eſt. Quæſis officium? Angelus eſt. Will you know the nature of it? It is a Spirit. Will you know the office of it? It is an Angell or Messenger.* The like may we finde (ſaith he) in man: *Nomen natura Homo, officij Miles: nomen*

Ministers
Gods mes-
sengers.

natura Vir, officij Prator: To be a Man, is a name of nature; to be a Souldier or Pretor is a name of office. Angels are Messengers, by whom God hath manifested his will and power to his Elect in Christ Iesus: In which respect also the Ministers of God are called in Scriptures Gods Angels, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is Euangelium, the good Angelicall Message of life eternall with the Angels in Heauen. And albeit those heauenlie Spirits bee in their selfe nature void of all corporall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the seruice that God had inioined them. Such bodies had the three Angels that appeared to Abraham, Gen. 18. Such bodies also had the two Angels that came vnto Lot, Gen. 19. And as God gaue them bodies for that time, so did he giue them also the faculties answerable to such bodies: viz. to walke, talke, eat, drinke, and such like. These bodies and bodily faculties were giuen them, to the end they might more familiarly conuerse and discourse with the godly, to whom they were sent, and the better performe the charge inioined them, insomuch as they did vnfaignedly eat and drinke, as Zanchius noteth; whereby they did the better conceale their proper nature, vntill such time as they should make knowne vnto men what they were indeed. Hereupon it seemeth the Ancients of forepassed ages haue vsurped the bearing of Angels in Coat-armours, according to those bodily shapes and habits wherein they appeared vnto men, as in example.

Assumed
Bodies.

Angell vo-
lant.



The Field is Iupiter, an Angell volant in Bend, pointing to the Heauens with his right hand, and with his left to the Earth; habited in a Roabe close girt, Sol: hauing an Escrolle issuing from his mouth, containing these foure Letters, G.I.E.D. These Letters doe signifie the words vttered by the multitude of heauenlie Souldiers, that did accompanie the Angell which brought vnto the Shepheards the most ioifull tidings of the birth of our blessed Saviour Iesus Christ, praising God, and saying, *Gloria in excelsis Deo, & in terra pax*:

Glory to God on high, and in earth peace. This Coat may well beleeue any Ambassadour, or bringer of happie newes, especially such as first plant Religion in any country; in which respect this our nation hath been more glorious both in preserving and propagating the puritie of Religion, then any other of the World.

Angell stan-
ding.



The Field is Mars, an Angell standing direct, with his hands conioined, and eleuated vpon his brest; habited in a long Roabe close girt, Luna: his wings displayed, as prepared to flie, Sol. Amongst the Coat-armours of such as were assembled at the Councell of Constance, Anno Domini 1413. I finde this Coat, borne by the name of Brangor de Ceruisia. Furthermore, amongst the persons there assembled, I finde that the King of Arabia bare for his Coat an Archangell, couped at the brest, the wings displayed, and insigned in the forehead with

with a *Crosse*. And that *Gedeon Episcopus Pellicastrensis* did beare an *Angell* issuing out of the *Base* of the *Escutcheon*, with his *hands conioined*, and eleuated on his *breast*, the *wings* displaied for readinesse of flight.



He beareth *Luna* vpon a *Cheueron Saturne*, three *Angels kneeling*, habited in long *Robes* close girt; with their *hands conioined*, and eleuated as aforelaid; and their *wings displaied*, *Sol.* This *Coat* is said to bee borne by *Maethock Krm of Wales*. And indeed this forme of *kneeling* well fitteth the *Angels*, to shew their continuall adoring of their *almighty King*; in whose chamber of *Presence* they daily wait: but that wee should kneele to them, that themselves condemne in the *Apocahyps*: and *S. Paul* expressly forbiddeth *Angell-worship*. Angell kneeling.

And indeed a madnesse it is, when *Christ* commands vs to pray, *O our Father*, that any should teach vs to pray, *O my Angell*. After *Angels*, *Cherubims* (whose vse in *Armoric* is lesse frequent) are to be handled. Of these I find two examples of seuerall bearing; the one out of *Hieron. Bara*, expressing the sole bearing of a *Cherub*; another out of *Leigh*, of a *Cherub* borne vpon an *Ordinary*: to which I haue thought fit to adde a *Coat* of name, for a more manifest prooofe of their vse in *Armes*, as also to shew that they are borne as well with *Ordinaries* betweene them, as vpon *Ordinaries*. Bearing of Cherubims.



Hee beareth *Iupiter*, a *Cherub* hauing three paire of *wings*, wherof the *uppermost* and *nethermost* are *counter-lie crossed*, and the *middlemost* displaied *Luna*. As to the formes of those *Cherubims* that couered the *Arke*, it is of some holden, that they had the similitude of certaine *birds*, such as neuer any man hath seene; but that *Moses* saw in his most blessed *Vision* such shapes vpon the *Throne* of God. But *Ioseph. Lib. Antiq. Iudaic. 8.* saith, *Ha Cherubica effigies, quanam specie fuerint, nemo vel conijcere potest vel eloqui*: Of what shape these *Cherubims* were, no mortall man can coniecture or utter. Cherub Sole.



Hee beareth *Luna*, on a *Chiefe Iupiter*, a *Cherub displaied*, *Sol.* The *Cherubims* were pourtraicted with *wings* before the place where the *Israelites* praied, to shew how speedily they went about the *Lords* businesse. *Cherubim* (according to *Zanchius, Lib. 2. de Nominibus Angelorum*) is not the name of any order of *Angels*, or *celestiall Hierarchie*, (as others would haue it) but such as may well agree with all *Angels*; neither doth that name alwaies signifie their nature, or *ordinarie* office, but for a certaine season, euen so long as Cherubim vpon an Ordinarie.

they doe appeare to be such, as by those names they are signified to be. And it is to be obserued, that *Cherub* betokeneth the singuler number, and *Cherubim* the plurall number.

The



The Field is *Sable*, a *Chevron* betweene three *Cherubims*, *Or*. This Coat pertaineth to the right worthie Gentleman Sir Thomas Chaloner Knight, Gouvernour to the most high and mighty Prince Henry, Prince of Wales, Duke of Cornwall and Rothsay, and Earle of Chester. In our diuision we distinguished these from *Angels*, because by most they are taken for a distinct order about ordinarie *Angels*, taking that name from the fulnesse or abundance of diuine and mysticall science. Thus haue you Examples of *Cherubims* borne, not onlie Sole, but also vpon and with Ordinaries.

SECT. III. CHAP. II.

Of naturall
and materiall
things.
Materiall
defined.



FROM things naturall that are meere formall, wee come to such as are *Naturall* and *Materiall*. Those are said to bee *Essences Materiall*, that doe consist of a *Body* subiected to motion and alteration; *Natura materiata est essentia in corpore motui obnoxio subsistens*, A *Materiall* nature is an *Essence* subsisting in a body subiect to motion.

These are { *Simple*,
 Mixt.

Simple are certaine *Orbicular* or *round bodies*, or *bodily Essences*, originally consisting of an *unmixed matter*.

Of these some are { *Constant*.
 Inconstant.

Constant
natures.

Those are said to bee *Constant natures* which in respect of their perfection are of most lasting continuance; such are the *Celestiall Globes* and the *Starres*.

Spheres.

The heauenly *Spheres* or *Globes*, are { *Immouable*.
 Mouable.

Immouable

The *Immouable* is holden to bee that uttermost sphere that glistereth so gloriously as that it dazeleth the sharpest sight of man, and is called *Cælum Emphyreum*, the *first Heauen*: whereof wee shall bee better able to iudge and speake, when God shall bring vs thither; and yet our *Starre-gazers* will take vpon them to talke so confidently & particularly of those incomprehensible bodies, as if they had beene there and suruaid euery corner thereof. This *celestiall Globe* (according to *Scribonius*) is the *Mansion place* and *Palace* of all the *heauenly Natures*; wherein the *Angels* and other the *Blessed* of God, doe with

with endlesse ioy behold the presence of Almighty God face to face. To this place (according to the same Author) were *Enoch*, *Elias* and *Paul*, rapt vp before their deaths.

The *Moueable Sphere* of the *Heauens* is the *Firmament*. The *Firmament* is that continual-mouing *Heauen* which with his swift *Reuolution* swaieth all the *Inferiour Orbes*, and is called in *Latine Firmamentum* (according to *Scribonius*) a *firmitatè*, that is, of the *stability* thereof, meaning (as I conceiue) either the *durab'le* *subsisting* of it, or else the *unmoueablenesse* of the *two Poles*, *Arctike* and *Antarctike*: otherwise, one selfe thing cannot be said to be *moueable* and *constant*, but in a diuers respect; euen as an *Iron wheele* in a *Clocke*, though still in *motion*, yet both in respect of the metalline solidity, and of the sure fastning to the *Axell*, it may be said to be *Firme* and *Vnremoueable*. If any man beare a *representation* of the *Heauens* in his *Coat-armour*, whether the same haue the likenesse of a *Solide* or *Armill Sphere*, they must be reduced to this head: of this kinde did the famous *Archimede* choose for his *Deuice*, who before his death, commanded that a *Sphere* should be ingrauen on his *Sepulchre*. And such a *bearing* is honourable for any great professor of *Astronomy*, not such *wittlesse wizards* and *fortunetellers* as vsually deceaue the world with their idle predictions, but those noble spirits, whose *Egle-ies* search out the true natures, reuoluitious, and properties of those *Supernall Essences*.

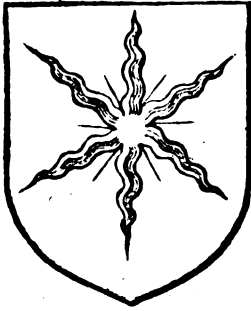
Moueable.
Firmament.

The regardfull consideration of the *Heauens* and the *Ornaments* thereof, together with their *certaine* and *orderly motions*, should mightily moue and prouoke vs to raise vp our thoughts, from the loue and contemplation of base and earth ly obiects (whercon we vsually doat) to the *admiration* of his *vnspokeable power*, and *loue* of his incomprehensible *goodnesse*, who made such a wonderfull *Architecture*; first, to serue for our vse in this life, and afterward, to be our blessed *Palace* and *Mansson* in a better life. For though all creatures demonstrate the wisdom of their wonderfull *workmaster*, yet the *Heauens* especially *declare his glory*, and the *Firmament his handy worke*: which made the godly King *Dauid*, to rise out of his *Bed* in the *night*, to behold the *Heauens*, and thereby to call to minde the peruersity of *Man*, which neuer keepe the course that God prescribeth, whereas those *bodies* though void of sense, yet from their first *creation* neuer faulted in their endlesse iourneies.

A *Starre* (which is next to be considered after the *Heauens*) is a perma-
nent and constant *Essence*, and the more *condensat* or *compact*ed part of the *Sphere*, wherein it is *fixed*, for the *illuminating* of *inferiour bodies*: for albeit it be an vsuall *distinction*, that of *Starres* some are *fixed*, and some are *Planetary* *Fixed*, or *wandering*, yet they are indeede all *fixed* alike, and settled in one *certaine* part of the *Sphere*, but in respect of our *eye*, and in reference of their motions one to an other, they haue a diuers *aspect*, and so haue gotten a diuers name. It is holden that the *fixed Starres* are discerned by their *sparkling* or *twinkling*, by reason that our sight being bound as it were by the forciblenesse of their resplendent raies, our eyes doe become wauering and trembling in beholding them; and for this cause ought all *Starres* to be made with their *raies* or *points waned*, as in example.

Hec

Starre of six
points.

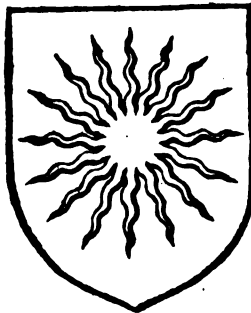


He beareth *Sable*, a *Starre Argent*, by the name of *Ingleby*. If this *Starre* were borne *Or*, which is his proper colour, it would adde much more grace vnto it, especially in regard of the *Azury Field*, the proper colour of the *Heauens*, wherein *Starres* haue their naturall mansion. For a *Starre*, saith *Farnesius*, is a *Myfticall Character*, or *Figure of God*, to whom all worship and religion doth properly appertaine; for like as *Starres* are called in *Latine Stella*, a *stando*, because they be euermore fixed in the *Firmament*: so there is nothing

more constant or of more perpetuity then *God*, whose sacred will is the *Regular* direction of all things whatsoever; and therefore may it bee said not vntruly that they signifie *God* and *Religion*, or otherwiſe some eminent quality shining about the ruder sort of men, as a *Starre*, in the obscurity of the *night*. As to the number of *points* whereof a *Starre* consisteth, we must obserue, they must neuer be fewer then *six*; but when the same is formed of more, then must you in *blazoning* of them expresse their certaine number: for sometimes you shall finde a *Starre* formed of *sixteene points*, as in this next example shall appeare.

Note.

Starre of six-
teene points.



He beareth *Argent*, a *Starre of sixteene points Gules*, by the name of *Delahay*. The excellency of the *Starres* is highly commended, *Eccles. 43. 9.* where speaking of the glorious beauty of their order and *constellations*, it is said, That it is a *Campe* pitched on *hie*, shining in the *Firmament of Heauen*. The beauty of the *Heauens* are the glorious *Starres* and the Ornament that shineth in the high places of the Lord. By the commandement of the *Holy one* they continue in their order, and faile not in their watch. And the particular *Starres* (saith *Dauid*) *God*

calleth by their names; as likewise doth patient *Iob* remember the titles of several *constellations*.

Piercing
what.

Starres are sometimes found *pierced*, and otherwhiles *charged*: for the difference of which two formes of bearing, you haue had a *Rule* formerly deliuered. Moreouer, it is a *Rule* infallible, that the *piercing* of *Starres* must bee euermore *round*; for the *piercing square*, and *Losengewaies*, are repugnant to the nature of *Starres*. Heere I will giue you a generall obseruation, touching the *Bearing of Ordinaries* and *Common-charges* together:

Rule.

That in the mixt bearing of Ordinaries and common Charges together, all common Charges may bee and are borne

In, vpon,
or with

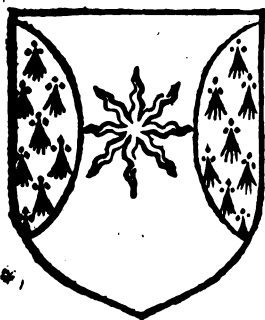
Chiefe
Pale
Bend
Fesse
Cheueron
Barre
Gyronne
Croſſe
Saltire
Orle

or one common Charge
in, vpon, or which an-
other.

This

This *Generall Rule* I haue thought good to set downe in this place, heere being my first entrance into the handling of *common Charges*, and where their *mixt bearing* with *Ordinaries* is first mentioned, to the end that the same may serue as the *Sterne* of a *Ship* to direct your vnderstanding touching such *interposed bearing* of any of the *common Charges* with *Ordinaries*; because I labour to thunne all idle iterations, and multiplicity of vnprofitable *examples*, tending to one and the same ende. This *forme of Bearing* shall you find dispersedly, yet not confusedly, exemplified in this *worke*, that will giue approbation to the *generality* of this *note*, which doth not warrant this *forme of bearing* alone in these, but also generally in all other *Coat-armours* of like kinde. Of these *seuerall formes* of bearing, I haue chosen some particular examples, as in these next *Escocheons*, and other shall follow in their proper places.

The vse of
the generall
rule.

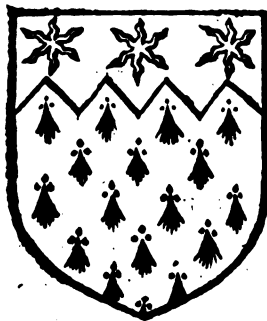


Hee beareth *Sable*, a *Starre of eight points*, Or, betweene *two Flaunches*, *Ermyne*, by the name of Sir *Henry Hobart*, his Maiesties *Attorney generall*. *Starres* are numbred amongst the *Host of heauen*; For that it pleaseth God sometimes to execute his vengeance vpon the wicked, with no lesse dreadfull destruction by them then by huge great *Armies*. As may be seen *Iudg. 5.* where it is laide, *They fought from heauen, euen the Starres in their courses fought against Sisera*. And so likewise at other times did they fight for the defence

Starre of 8.
points.

Starres why
called Gods
Army.

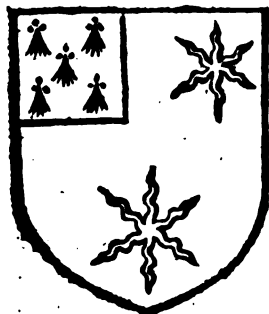
of the godly, as they did for *Iosuah*, when the *Sunne* stood still till he had gotten the *victory*. As touching the *Colour of Starres*, I hold it sufficient to name them onely, when they be borne properly and in their *naturall colour*, which is *Or*; but if they be of any other colour, then must the same be named.



He beareth *Ermyne* on a *Chiefe indented*, *Gules*, three *Stars* by the name of *Escourte*. When you find any *ordinary charged vpon* (the *Field* hauing no other *charge*, as in this example) you must reckon their *charging* to be a dignity vnto them, forasmuch as they are deemed to be thereby greatly *honoured*. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is charged, so shall you find the *Bend*, *Cheneuron*, *Fesse*, *Saltoice*, *Barre*, and all other the before mentioned *Ordinaries*, charged vpon, as before we obserued and heereafter shall appeare.

Indented
Chiefe.

Ordinaries
when, & why
called Ho-
nourable.



Hee beareth *Gules*, three *Starres*, a *Canton Ermyne*, by the name of *Leuerton*. Heere I doe name three *Starres*, as if the *Canton* were away, as wel to the end that the manner of their *position* may be perfectly vnderstood by such *blazon*, as also to shew that the *Canton* doth not *rebase* the *Starre* in the *Dexter point*, but onely doth *surmount* the same.

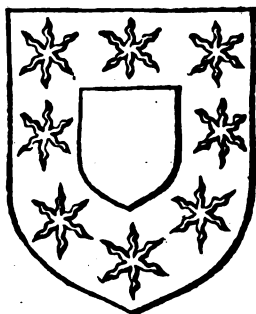
A Canton.

Why blaz-
ned thres
Starres.

M

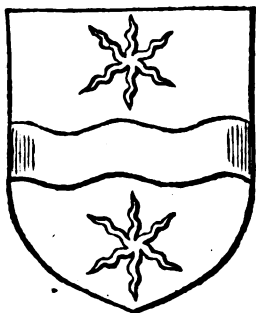
Hee

Eschocheon
with in an
Orle.



He beareth *Gules an Eschocheon Argent*, between eight Stars in Orle. This Coat is borne by Sir *Iohn Chamberlen* of *Prestbury* in the County of *Glouc.* Knight. These Stars are laid to bee borne in Orle or Orle-waies; but they cannot be properly said to be an Orle of Stars, because they haue no connexion to fasten them together, but are borric seuerally and apart one from another.

Pole Arctike
& Anctarik.



The Field is *Diamond*, a Fesse between the two Pole Stars, *Arcticke* and *Antarcticke*, Pearle. Such was the worth of this most generous and renowned Knight Sir *Frances Drake* sometime of *Plimmouth*, as that his merits doe require that his Coat-armor should be expressed in that selected manner of *Blazoning*, that is fitting to noble personages, in respect of his noble courage and high attempts atchieued, whereby hee merited to be reckoned the honour of our Nation and of *Naual* profession, inasmuch as hee cutting thorow the *Magellanike Straits*, Anno Dom. 1577. within the compasse of three yeeres he encompassed the whole world; whereof his Ship laid vp in a Dock neere *Detsford*, will long time remaine as a most worthy monument. Of these his trauels a Poet hath thus sung:

*Drake pererrati nouit quem terminus orbis,
Quemq; semel Mundi vidit uterq; Polus.
Si taceant homines, facient te Sydera notum,
Sol nescit comitis non memor esse sui.*
The worlds suruaied boundes, braue Drake on thee did gaze,
Both North and Southerne Poles, haue seene thy manly face.
If thankelesse men conceale, thy praise the Stars will blaze,
The Sunne his fellow-trauellers worth will duely grace.

A Fesse be-
tweenc.
Stars.



Ordinaries
called most
worthy par-
titions.

Hee beareth *Argent*, a Fesse betweene three Stars, *Gules* by the name of *Euerard*. Whensoever there is a separation of common charges borne in Coate-armor, by reason of the *Interposition* of some of the before mentioned Ordinaries, then are they not termed Ordinaries, but most worthy Partitions; & they are such (saith Leigh) as though the common Charge annexed do occupy more then one point of the Eschocheon, yet euery of them is in as great effect as though it were one onely thing by the reason of Soueraingety of the same Parti-

tion interposed.

Thus I haue giuen you a taste of the Particular and Variable manner of bearing of Ordinaries commixt with common Charges, according to the Generall rule formerly giuen. As for example, that common charges are borne with Ordinaries, you may see in the first and third of these Eschochcons: that they be borne
upon

upon Ordinaries, it is manifest by the *second Escoccheon*: that they are parted by Ordinaries interposed betwene them, it appeareth by these *last Escoccheons*: that they are borne in forme of Ordinaries, or *Ordinarie-waies*, it is cleere by the *fourth Escoccheon*. Note, that albeit I haue heere set downe but one example of each of these particular *formes of bearing*, yet must you hold that in euerie of these seuerall sorts there are diuers other particular kindes of composition of *Coat-armours*, as shall appeare heereafter at large vnto the diligent obseruer. Furthermore, whereas I haue giuen onely two examples of *Common Charges* borne with Ordinaries, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *Common Charges* borne *Ordinarie-waies*, or in forme of Ordinaries; you must vnderstand by the first sort, all *common Charges* whatsoever borne with a *Pale, Bend, Fesse, Cheueron*, or any other of the *Ordinaries* before named in any sort: by the second, all sorts of *Ordinaries charged upon* with any kinde of *common Charge*: by the third, an *interposition* of whatsoever sort of *Ordinary* betwene *common Charges*: lastly, by the fourth, you must vnderstand all sorts of *common Charges* borne in forme, or after the manner of a *Crosse, Saltire, Pale, Bend, Fesse*, or of any other of the said *Ordinaries*. These haue I heere handled briefly, because I must of necessitie deale mote copiously in each particular of them in places better fitting thereunto.

Note.

Note.

SECT. III. CHAP. III.



Hus farre of such *Starres* which wee called *fixed*: Now of those *Planets* whose shapes are of most vse in *Heraldrie*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for as for the other *five Planets*, because their aspect is lesse to the view, therefore they cannot easilie admit a different forme from the *fixed Starres*. The

The aspect of the planets is lesse to the view.

Sunne is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sunne*: and therefore as the *Sunne* goeth farther off, or neerer to her, so her light doth increase or diminish. And betwene both these and the *Starres* there is a great conformitie, in respect of their sparkling and resplendent beames, which are in appearance more euident, and in operation more effectuell, or at the least more palpably discerned in these, by reason of their neerenesse vnto vs, then of those that are from vs so farre remote. But heerein they are vnlike, that the beautifull and blazing brightnesse of these is often times subiect to the *passion* of darkning or *Eclipsing*. Of whose glistering, eclipsing, and variety of formes, we haue in *bearing*, these and other like *Examples* following.

The borrowed light of the moone Conformitie of planets with *Starres*.



He beareth *Azure*, a *Sunne* in his *glory*, by the name of *S. Cleere*. To expresse the *colour* of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the chiefeft *glorie* and highest commendation that may be giuen to the *Sunne* doth consist in this, that he is beautified with the brightnesse of his *proper beames*, which cannot be better expressed then by the *colour Gold*, or *Gold-yellow*. But if it bee borne of any other then this, which is his *naturall colour*, then must

The *Sunne* in his *glory*.

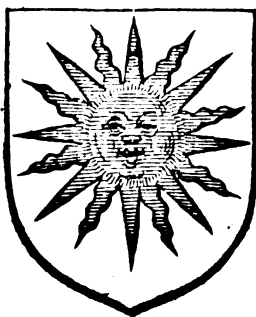
The *Sunne* shineth in his *proper light*.

Etymologie
of SOL

The forcible
power of the
Sunne.

the same be expressly mentioned, as in the next *Escocheon* shall appeare. The *Sun* is called in Latine *Sol*, according to some *Authors*, *vel quia solus ex omnibus syderibus est tantus, vel quia quum est exortus, obscuratis alijs solus apparet: for that only hee is so great, or for that when he is risen, he so darkneth all the rest with his splendor, as that he alone appeareth in Heauen, as a Monarch in his Kingdome.* Of the glory and excellencie of the *Sunne*, it is said, *Eccles. 42. 16. The Sunne that shineth, looketh on all things, and all the workes thereof are full of the glory of the Lord.* And againe, *Eccles. 43. 2. The Sunne also, a marvellous Instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof? Ibid. vers. 3. The Sun burneth the Mountaines three times more then he that keepeth a furnace with continuall heat. It casteth out the fire vapours, and with the shining beames blindeth the eies. Great is the Lord that made it, and by his Commandement he causeth it to runne hastily.* And if wee consider how many foggie mists it dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heat thereof, we shall finde that King *Dauid* did very aptly compare it to a *Giant* (for strength) refreshed with wine (for the heat) to run his course, for his swift motion.

Occasion of
the Sunnes
Eclipse.



He beareth *Or*, a *Sunne eclipsed*, *Sable*. If this colour were not accidental in respect of the eclipse of the *Sun*, the same should not haue beene named. The *Sunnes* eclipse is occasioned by the *Interposition* of the *Moone*, which though it bee farre lesse in quantitie, yet coming betwixt vs and the *Body* of the *Sunne*, it doth diuert the *Beames* thereof, and debarreth vs of the sight of them: euen as the interposition of our hand, or any other small body, before our eies, doth debarre vs from the sight of some great *Mountaine*. For to thinke

Secundus
the Philoso-
pher.

Miraculous
Eclipse.

Starres shi-
ning diuersly

Vulgar opi-
mon.

that the *Sunne* doth lose his light by the *Eclipse*, as doth a *Candle* being extinct, it proceedeth out of mere rusticke ignorance: as the like errour is in those, who thinke the *Sunne* loseth his light, or goeth to bed euery *Night*, whereas it doth only remooue it selfe from our *Horizon*, to inlighten other *Countries* situated in other parts of the world. As was well expressed by *Secundus* the *Philosopher*, who being demanded by *Adrian* the *Emperour* what the *Sunne* was, taking his *Tables* in hand, wrote in this manner: *Sole est Caeli oculus, caloris circuitus, splendor sine occasu, dici ornatus, horarum distributor: It is the Eye of Heauen, the Circuit of Heat, a shining without decay, the Daies Ornament, the Houres Distributer.* The most miraculous *Eclipse* of the *Sunne* that euer was, hapned then when that *Sunne* of *Righteousnesse*, the *Sonne* of *God*, was on the *Crosse*, when all the *Earth* was so benighted at noone day, that a *Heathen Athenian* cried out, *either the world was at an end, or the Maker of it was suffering some great agonie.* The *Starres* and *Planets* hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a diuers sort: such are the *Moone*, and *Comets*, which we call *Blazing Starres*. Neither are wee ignorant, that in proper speech, and truth of *Philosophie*, *Comets* are not *Starres*, but *Meteors*: yet the vulgar opinion, and the receiued name and shape vsed in *Heraldrie*, may warrant me for thus ranking them amongst the *Starres*. But as touching the *Moone*, her light is mecrely reflectiue, as the brightnesse of a
Looking-

Looking-glasse against the *Sunne*; and in respect that her substance is very vnequall, as in some parts of *thicker* substance, and in some parts *thinner*, therefore she is *unequally* inlightned by the *Sunne-beames*, which maketh the weak *Eie*, and weaker *iudgement*, to fancie a *face* of a *man* in the *Moone*: whence wee haue gotten the fashion of representing the *Moone* with a *face*. But why the *Sunne* should haue the like, I wot not, vnlesse it be that he should not be out-faced by the *Moone* being his *Inferiour*. The most wise and prouident God, before the creation of his other works, did first create the *Light*, to teach man to lay the first foundation of all his *actions* in the *light* of true knowledge, thereby to direct his waies aright, and that his doings bee not reprocued as *Workes of darknesse*: especially sith God would not suffer the *Night* it selfe to be so wrapt in darknesse, but that the *Moone* and *Starres* should somewhat illuminate it. And according to the diuers apparitions of the *Moone*, hath she her diuers denominations in *Heraldrie*; as her *Increment*, in her *Increase*; her *Complement*, when she is at *Full*; her *Decrement*, in her *Waning*; and her *Detrimment*, in her *Change* and *Eclipse*. And according to these varieties, is she also diuersly borne in *Coat-armour*, as the *Examples* following will shew.

Moones inequality of substance.

Face of a man in the Moone.

Diuers apparition of the Moone.



He beareth *Gules*, an *Increffant*, *Or*, by the name of *Descus*. This is the state of the *Moone* from her *Entrance* into her first *Quarter*, which is most vsually the *seuenth* day after the *Change*, vnto her full. In which time she is more and more illuminated, vntill she hath filled her Circle, and attained the forme expressed in this next *Escoccheon*. This word *Increffant* signifieth the *Moones* *Increment*, or *increasing* estate: and it may fitly represent the *rising fortunes* of some hopefull *Sparke*, illightned and honored by the gracious aspect

Entry of the Moone into her first quarter.

Increffant what.

and beames of his *Soueraigne*, who is the bright *Sunne*, and fountaine of all the *light* of glorious *Nobilitie*, and may conferre the *rayes* of his grace on whom it best pleaseth him.



Hee beareth *Azure*, a *Moone* in her *Complement*, (which is as much to say, as the *Moone* illustrated with her full light proper.) Heere you need not to name the colour of the *Moone*, for the reason before deliuered in the first example of the *Sun*. The proper colour of the *Moone* we in *Heraldrie* take to be *Argent*, both for the weaknesse of the *light*, and also for distinction betwixt the blazoning of it and the *Sunne*: and therefore when we blazon by *Planets*, wee name Gold *Sol*, and Siluer *Luna*. Concerning the vse of the *Moone*, it is said, Ec-

Complement of the Moone what.

Proper colour of the Moone.

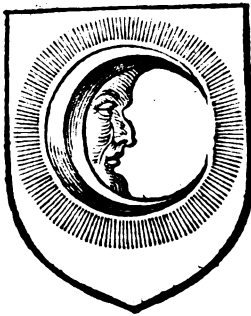
Vse of the Moone.

cles. 43. 6. The *Moone* also hath he made to appeare according to her season, that it should be a declaration of the *Time*, and a signe for the world. Ibid. 7. The Feasts are appointed by the *Moone*, the light thereof diminisheth vnto the end. Ibid. 8. The *Moone* is called after the name thereof, and groweth wonderfully in her changing. The *Moone* is the *Mistresse* by which all most, mutable, and vnconstant things are ruled; as *Mulier*, *Mare*, *Flumina*, *Fontes*: a *Woman*, and the *Sea*, *Riuers*, and *Fountaines*:

The Moone Mistresse of Mutabilitie.

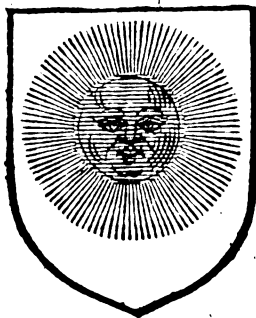
Fountaines : the ebbing and flowing of the *Sea* following the motions of the *Moone*.

The Moone
in her decre-
ment.



He beareth *Gules*, a *Moone Decreissant*, or in her state of *Decrement proper*. This is the *State* of the *Waning Moone*, when she declineth from her *Full*, and draweth to her *last Quarter*, which is accomplished most commonly the *seuenth* day after she hath attained the *Full*, and receiueeth a *diminution* of her light, to the wasting of the one halfe thereof; and from the said *seuenth* day after her *Full*, shee diminisheth continually more and more, vntill shee become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually *diminution* vnto the instant of her *Change*; and differeth from her *prime state* after the *Change*, only in this, that the first (represented by the first of these *Examples*) is turned to the *right hand* of the *Escutcheon*, and this other to the *left*: in respect of which formes, some haue wondred why *Philosophers* and *Physitians* should say, that the *Moone* is the *Ruler of Women*, sith it is the *Men* for the most part who weare this her badge and *recognisance*; though not on their *shooes*, as the *Patricians* of *Rome* vsed to doe, but in a place more conspicuous. And hitherto I haue proposed examples of her *naturall aspects*: you shall now see her *accidentall forme*, as in example.

The Moone
in her detri-
ment.



Passiue
formes of
the Moone.

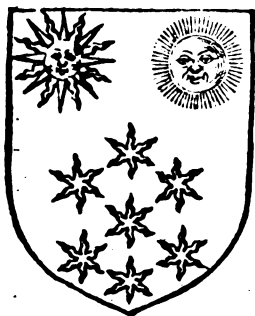
He beareth *Argent*, a *Moone in her Detriment* or *Eclips*, *Sable*: the *Moone* is *Eclipsed*, onlie at such time as shee is at her *full state*; and *Diametricallie* opposite vnto the *Sun*; when by *Interposition* of the *Earth* betweene them, she seemeth to our sight for the time to be deprived of her *light*, through the shadow of the grosse body of the earth. This is a *passiue forme* of the *Moone*; and such her *Passions* are called in Latine, *Labores Luna*, the *throwes or pangs of the Moone*. in former time the old *Germans* thought the *Moone* was in a *Traunce*, and vsed to shout and make a noise with *Basons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable state* of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Diana,
Esse potest usquam, semper hodierna sequente:
Dame Cynthia imitates the Dames of our Nation;
Euery day she attires herselfe in a new fashion.*

Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* sent for a *Tailor* to make her a *Gowne*, but he could neuer fit her, for it was euer either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing is it to fit the humours of one that is fickle and vnsstable.

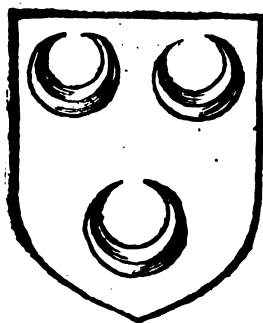
Sometimes you shall finde all these seuerall kindes of *Lights* before exprefsed, borne together in one *Escutcheon*, as in example.

He



He beareth *Azure* the *Sunne*, the *Full Moone*, and the *Sunne*, *seven Starres*, *Or*, the two first in *Chiefe*, and the last *Moone* and *seven Stars*. of *orbicular forme* in *Base*. It is said that this *Coat-armour* pertained to *Iohannes de Fontibus*, sixth *Bishop* of *Ely*, who had that (after a sort) in his *Escoccheon* which *Ioseph* had in his *dreame*, *Gen.* 37.9. where the *Sun*, *Moone* and *eleuen Stars* did doe him reuerence; signifying, his *Father*, *Mother*, and *eleuen Brethren*. For as in *Scripture*, so in *Heathenish* deuotions also, the *Sunne* and *Moone*, were accounted the *Male* and *Female*, and

sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is euer lighter on that side which lookes towards the *Sun*, so should the *wife* study to be fairest in her *Husbands* eie. And many *wiues* in their *Husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sun* is farthest from them. Howsoeuer this *Mariage* betwixt *Sunne* and *Moone* was made vp, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Maries* daies and of her *Mariage*, relateth, how when the *Sunne* went first a *woing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a *Petition* to *Iupiter* to hinder the *Nuptials*; alleading, that there then being but one *Sunne*, yet he scorched and burned all, but if hee should marry, and get other *Sunnés*, the heat would so increase, as all must needs perish: whereupon *Iupiter* staid the match for that time, or at least, was so propitious, that no issue came of the coniunction of those *fiue Flames*. The seuerall states of the *Moone* increasing and decreasing before handled, are now very rare in *bearings* and in manner antiquated, inasmuch as in these daies, not onely their *shapes*, but their very *names* also are extinct, and in stead of them wee haue another new coined forme, hauing neither the *name*, *shape*, nor yet so much as the *shadow* of the former remaining, as may bee seene in this next *Escoccheon*. Holinsbeds Chron. in Q. Mary.



Hee beareth *Argent*, three *Cressants*, *Gules*, by the name of *Butuillaine* of *Northamptonshire*. At this day wee take no notice of any other forme, either of the *increasing* or *decreasing Moone*, but onely of this *depraued shape*, which *corrupt custome* hath rashly hatched, as a forme much differing from those before exemplified, if not meere repugnant to *Nature*. Comets.

The other sort of *Starres*, that doe shine after a diuers sort, are those that we call *Comets* or *Blazing Stars*, whose Forme is commonly as in this next *Escoccheon* is represented.

Hee

Comets.



“He beareth *Azure* a *Blazing Starre*, or *Comet* streaming in *Bend*, proper. The *Comet* is not of an *orbicular* shape, as other the *Celestiall* natures are ; but doth protract his *light* in length like to a *Beard*, or rather dilate it in the midst like a *hairy bush*, and growing thence *Taper-wise* after the manner of a *Foxe* *taile* : and it doth contract his substance or matter, from a *slimy exhalation*, and hath not his being from the *Creation*, neither is it numbred amongst the things *natural* mentioned in the *History* of *Genesis*, but are, *Aliquid præter naturam*; and yet placed with the heavenly bodies, because they seeme to vs to be of that kinde. They are supposed to prognosticate dreadfull and horrible *Events* of things to come : whereupon *Lucan* saith,

*Ignota obscura viderunt sydera noctes,
Ardentemq; polum flammis, cæloq; volantes
Obliquas per inane faces crinemq; timendi
Sideris, & terris, minitantem Regna Cometam.*

*In sable Nights new Starres of uncouth sight,
And fearefull flames all o're the Heavens appeare,
With fry Drakes, and Blazing-bearded-light,
Which fright the world, and Kingdomes threat with feare.*

SECT. III. CHAP. IV.

Inconstant
natures.Inconstant
natures
what.

O much of the first *Member* of the *distribution* before deliuered, viz. of *Constant Essences*, which are onely those *Celestiall creatures*, which being void of this corrupt mixture which is found in all creatures *Sublunar*, haue a priuiledge by diuine appointment from the *mutability*, whereto all things vnder the *Moone* are subiect. Now come we to that *other member* thereof, namely, such as are *Inconstant natures*, so far forth as there is vse of them in *Armes*. *Inconstant Natures* are bodily Essences of small continuance by reason of their ignoble or base substance, such are the *four Elements*, viz. *Fire*, *Aire*, *Water*, and *Earth*.

*Fier, Wintertreasure : Water, Sommers pleasure.
But the Earth and Aire, None can euer spare.*

Elements
what.

Elements are *simple Essences* of small stability, and the *wombe* of all *mixt things* (as *Scribo*. noteth) and according to some *Authors* called *Elementa ab alendo*, of nourishing : but Saint *Hierom* calleth *Elementa, quasi Eleuamenta*, for their proportionable mixture in the composition of the *bodies sublunar*, whereby they are made fit for *motion* : of these *Elements* these examples next following haue a representation.

Hee



He beareth seven Firebrands *Flammant*, and *Scintillant*, Profitable
Proper. Some writers doe affirme that none of the *Mechanicall Trades* were found out by men before they
had *Fire*; which being at the last obtained, and the use
thereof knowne, from thenceforth were produced all
maner of *Artes* behoouefull for mans use, and through
assistance of *Fire*, they did daily put in practise some
new inuention and experimentall prooffe, whereby
they attained their perfection of skill. Yet if we weigh

the manifold mischieues that sometime come by *Fire*, wee might doubt,
whether the good or the hurt thereby insuing be greater. For both fire and
water are good seruants, but vnruely masters.



Hee beareth *Argent* a *Cheueron Sable*, betweene
three flames of *Fire*, *Proper*. This Coate standeth in the
Church of Barkley in the County of *Glocester* in a win-
dow on the *South* side of the same.

The *Cheueron* being (as we before haue said) a me-
moriall and token of *building*, it may seeme the
Heralds were not well aduised to put *Flames of Fire*
so neere it: but it is no inforced coniecture, to sup-
pose that this *Coate-armour* was first giuen to him
who had restored some publike edifice, which *Fire*

Whereupon
this Coate
was giuen.

had consumed. This next ensuing hath also a resemblance with it.



He beareth *Argent*, a *Cheueron voided Azure*, between
three flames of *Fire*, *Proper*, by the name of *Welles*. Ma-
ny *Coate-armours* seeme to allude to the bearers names,
but surely this is not so, this hot *Element* hauing little
affinity with that watry mansion. *Fire* betokeneth *zeale*,
and euery *Sacrifice* was offered with *Fire*, to shew with
what *zeale* we should burne, that come to offer praier,
or praise and thanks to the Lord: the *Holy Ghost* also de-
scended vpon the Apostles in *Fire*, to shew the feruen-

Fire what it
signifieth.

cy of them vpon whom it rested. But as heere this painted *Fire* yeelds little
heat, so doth an *Hypocrits* coloured zeale; and many now adaies might beare
such painted *Fire* vpon an *Escoccheon* of *Pretence*, for their *Deuice*.

Hypocritical
zeale.



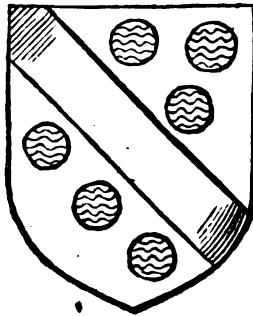
He beareth *Argent*, two *Billets Raguled*, and *Trunc-
ked*, placed *Saltirewise*, the *Sinister* surmounted of the
Dexter, *Azure*, inflamed on their tops; *Proper*. This is
a *Dutch Coate*, and is borne by the name of *Shurstab*. Force of
Not vnfitly is the force of *counsell* shadowed vnder the
Fire of Prometheus, because that as *Fire*, so *counsell* doth
giue light to the darkest obscurity of things.

Force of
Counsell.

N

He

A Bend be-
tweene six
Fountaines.



He beareth *Diamond, a Bend, Topaz*, between *six Fountaines Proper*, borne by the *L. Sturton*. These *six Fountaines* are borne in signification of *six Springs*, whereof the *Riuer of Sture* in *Wiltshire* hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spacioſa Maria, Vada Specioſa, Fluuij lati, Fontes grati*: *The spacious Seas, the beauteous Shallowes, Riuers spreading, Fountaines pleasing*. The *Sea* is the *Riches* of a *Kingdome*; and a faire *Riuer* is the *Riches* of a *Citie*: and therefore their *Wauies* are held good *bearing* for one that hath done seruice vpon either.

A Rocke
what.



He beareth *Or, a Rock Sable*, by the name of *Securades*. A *Rocke* signifieth *safety, refuge, or protection*, as *Pſal. 31. Thou art my Rocke and my fortrefſe, &c.* For he that resteth vnder the defence of the Almighty is like a *Castle of strength* situated vpon an inaccessible *Rocke*, whereto none can approach to doe hurt. I haue set this as a *paterne* of the earth, as being one principall parcell thereof, and withall to represent the stability of the *earth*, which *God* hath so fixed that *it cannot be removed*.

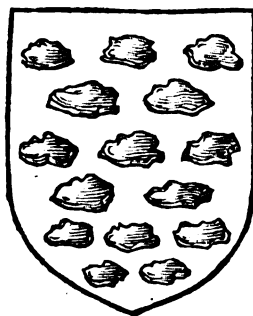
A Mountaine
enflamed,



The *Field* is *Or*, a *Mountaine Azure*, inflamed proper. This *Coat* pertaineth to the *Familie* of *Mackloide*, Lord of the *Iſles* of *Skay* and *Lewes* in *Scotland*. Heere you see are two *elements* borne together, the *earthly* and *fire*. *Aetna* is like this, or else this like *Aetna*, it being a *Hill* in *Sicilie*, which vnceſſantly caſteth forth *flames of fire*, whereto the *enuious* man may be fitly compared, who still diſgorgeth his furious *malice* against others, but it inwardly eateth out his owne *brimstone-like*

bowels. One writeth of this *Hill Aetna*, that on the one part it keepeth *snow* all the yeere long, and on the other it euer burneth, like those who can breath hot and cold out of one mouth.

Fifteene
Ilands.



The *Field* is *Argent*, *fifteene Ilands*, diuerſly coloured. This *Coat-armor* pertaineth to the king of *Spaine* in respect of certaine *Ilands* of that number within his *Dominions*. And amongst these examples of *earthly bearing*, I haue produced the bearing of a *Mountaine*, (a heauie bearing, but much in vse among the *Germans*:) *Hillokes* and *Turfes* might I adde, which may sooner be conceiued by the vnderstanding, then delineated by my *Pencil*. Touching the *Element* of the *Aire*, I haue represented no *ſhape*, for to doe that

were as wiſe an attempt, as to waigh the *Winde* in a *ballance*: yet ſome haue expreſſed the boiſterous motions thereof by a *mans face*, with ſwollen and puſt *Cheekes*

Cheekes, whence issueth as much *winde* as out of the *Witches bottles of Norway*, ^{Witches of Norway.} who will sell any *winde* that a *Merchant* will aske for : if they sold *wines* out of *bottles*, I should sooner beleue them, and I thinke the *Buiers* should be lesse coloned.

SECT. III. CHAP. V.



HAVING shewed by particlar examples the bearing of *simple Essences*, or (at the least) of such things as haue a mutuall participation of *qualities* with them ; I will now proceed to the handling of the next member of the *Distribution*, which comprehendeth *Essences*, or *Natures of Mixt kinds*.

Natures of mixt kind.

Such are { *Brute, or without life.*
Living.

By *Brute natures* I vnderstand all *Essences* whatsoever of *mixt kinde* that are ^{Meteors vn-}meccrely void of life. Such are *Meteors*, which are *unperfect kinds* of mixture, ^{perfect.} which by their strange apparitions doe moue their *beholders* to an admiration, and these are called *Corpora sublimia*, because they are ingendred aloft in the *Corpora sublimia* *Airie Region*. The matter whereof these *Meteors* are ingendred, is a certaine attracted *fume* drawne vp on hie by the operation of the *Sunne* and other *Starres*.

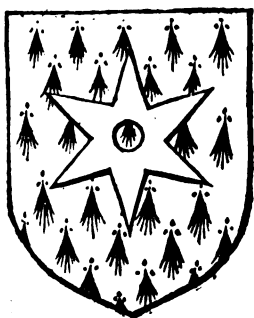
This fume or smoke is { *Vapour.*
Exhalation.

Vapour, is a *moist kinde* of *fume* extracted chiefly out of the *water*, and ^{Vapour what} therefore is easily dissolued againe therinto, and hence are *watery Meteors*. *Exhalation*, is a *drier kinde* of *fume*, attracted vp from the *earth*, and is apt to be *inflamed*, and they are *firie Meteors*. There are also other *Meteors* formed of a mixture of both these *fumes*.

Firie Meteors are *formes* consisting of hote *Exhalations* attracted into the *Airie* ^{Firie mete-} *Region*, hauing a hote quality, which at length breaketh into a *Fire*. ^{ors what.}

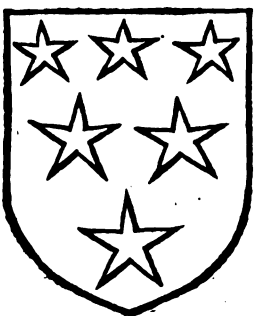
And those are { *Simple.*
Mixt.

Simple firie Meteors are of diuers sorts and different formes, whereof there is ^{Meteors of} ^{diuers sorts.} littile vse in *Coate-armour*, except of the *falling Star*, which of *Blazoners* is termed a *Mullet* ; which is an *Exhalation* inflamed aboue in the *Aire*, and stricken backe with a *Cloude*, whereby it is forced to runne downewards in such fort, that to the ignorant a *Starre* seemeth to fall. There is oftentimes found vpon the earth a certaine gelly fallen from aboue, and disperfed into *diuers points*, which of many is taken to be the substance of the *falling Starre* or *Mullet*. Note that such *Mullets* borne in *Coate-armour*, are most visuall of *fue* ^{Diuers bea-} ^{ring of Mul-} ^{lets.} *points* ; but sometimes you shall finde them borne of *six points*, as in this next *Escochen*.

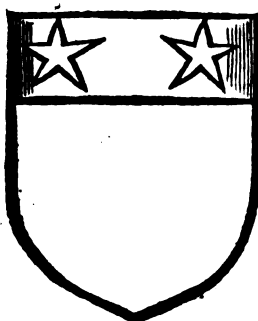
Mullet of
six Points.

He beareth *Ermine*, a *Mullet of six Points*, pierced *Gules*, by the name of *Hassenhull*. These kinds of *Meteors* haue an apparence of *Starres*, but in existence they are nothing lesse ; for they are (saith *Bekenhab*) certaine *Impressions* of the *Aire*, appearing for a time, and in time doe vanish away, because they bee of nature fluxible, and nothing permanent. Concerning the bearing of *Mullets* of *five points*, behold these examples.

Of 5. Points.

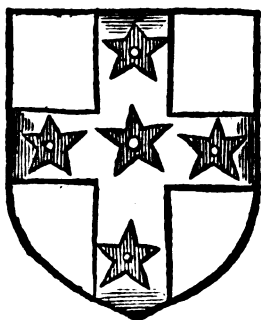


Hee beareth *Azure*, *six Mullets* ; *three, two, and one*, *Or*, by the name of *Welsh*. In *Blazoning* of *Mullets* of this forme, you shall not need to make mention of their *points*, because it is the *vsuall forme* of *Bearing* : but if they doe consist of more then *five points*, then must you specially obserue their *number*, as in the former *Escocheon*.



He beareth *Gules*, on a *Chiefe Argent*, *two Mullets Sable*. This Coat pertaineth to the right worthie and learned Knight *Sir Francis Bacon*, his *Maiesties Solicitor*. Though the *falling Starre* it selfe is but the *Embleme* of the *inconstancie* of *high fortunes*, and vn sure footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the heauen of their high hopes ; yet the *Mullet* in *Heraldrie* hath a more noble signification, it being supposed to represent some diuine quality bestowed from aboue, wher-

by men doe shine in *Vertue*, *Learning*, and *Works of Pietie*, like bright *Starres* on the *Earth*. And these are *Stella dimissa à Cælo*, *Starres let downe from Heauen* by God ; not *Stella deiecta*, *throwne downe*, as those which the *Taile* of the *Dragon* threw downe, which are *Apostataes* from God and their *Religion* ; nor yet *cadentes Stella*, *falling Starres*, such as the stroke of *Iustice* and their owne demerit casts downe from the height of their honours.



He beareth *Gules* on a *Crosse Argent*, *five Mullets pierced, Sable*, by the name of *Randall* of *Aylesford* in the Countie of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets* ; that if the same doe consist of *even points*, they must bee called *Rowels*, meaning (as I conceiue) *Rowels of Spurres*.

But

But hee might more aptly haue applied the same in particular vnto *Mullets pierced*, in respect of their neerer resemblance of such *Rowles*, then those that are not *pierced*.



Hee beareth *Argent*, two *Barres Sable*, each charged with three *Mullets* of six *Points*, *Or*, by the name of *Hopton*. Thus haue you examples of the diuers bearing of these *simple Meteors*; to wit, the bearing of them *sole*, *unpierced*, *pierced*, some of five points, and others of six. As these are borne vpon *Ordinaries*, so shall you finde other sorted with *Ordinaries* interposed betweene them, as also often times commixt with other *Common Charges*.

So much of *simple fire Meteors*, so farre forth as there is vse of them in *Coat-armour*: Now of such *Meteors* as are of *mixt kinde*, according to the *distribution* before deliuered in the next precedent. These are *fire Meteors*, bredde of an *Exhalation* somewhat more *grosse* and *impure* then those before specified, by reason of a more thicke and slimy *vapour* whereof they bee ingendred.

Meteors
mixt.
Fire Meteors
what.

Meteors of this kinde are { *Thunder*,
Lightning.

Thunder is an inflamed *Exhalation*, which by his powerfull force breaketh thorow the *Clouds* violentlie, with great noise and terrour. The forcible power thereof is rather apprehended by the *care*, then subiect to the *sight*: neuerthelesse, the ancient times haue deuised a certaine imaginarie forme wherby they would expresse the forcible power thereof, as also of the *lightning*.

Thunder
what.

Lightning is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*; which though it is in time after the *Thunder*, yet it is first presented to our senses, by reason that our sight is farre more subtil and apprehensue then is our hearing. And in regard that *Thunder* and *Lightning* doe both proceed from one selfe-cause, they haue in such their imaginarie fiction conioined them both vnder one forme, after this manner.

Lightning
what.



The Field is *Azure*, *Iupiters Thunderbolt* in *Pale*, *Or*, *Thunderbolt* Inflamed at both ends *proper*, shafted *Saltire-wise*, and winged *Fesse-waies*, *Argent*. *Cassaneus* describing the *Ensignes* of sundry *Nations*, noteth this for the *Ensigne* of the *Scythians*: and in the *Glory of Generositie* it is said, that *Tomyris Queene of Scythia* did beare the same in this manner. The *Bearing of Lightning* betokeneth the effecting of some waightie businesse with much celeritie and forceablenesse; because in all ages this hath beene reputed the most *quicke*, *forcible*, and *terrible* dart, wherewith the Almighty striketh where himselfe pleaseth: which the *Heathen* religiously acknowledged, though hee thereupon inferres an irreligious conclusion, saying:



*Si quoties peccent homines, sua fulmina mittat
Iupiter, exiguu tempore inermis erit :*
If God should Thunder-strike still when he sinne doth see,
His shafts would soone be spent, and arme vnarm'd would be.

His inference had beene truer thus :

*If God should Thunder-strike still when he sinne doth see,
All men would soone be spent, yet God still arm'd should be.*

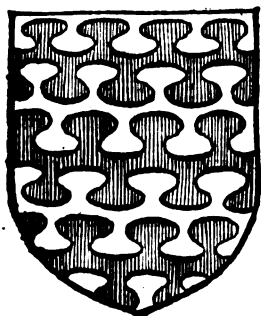
Meteōrs wa-
terie.

Hitherto of *Ficrie Meteors*, now of such as be *waterie*. *Waterie Meteors* are certain cold and moist vapours, copiously attracted by the powerfull operation of the *Heauenlie bodies* into the *Aire*, and there *Transmutated* into their seuerall formes. Of these there are diuers sorts, whereof *Clouds* are most vsuallie borne in *Coat-armour*. A *Cloud* is a *Grosse vapour*, attracted into the *middle Region* of the *Aire*, and there thickned, by reason of the *coldnesse* of the place hauing in it store of matter apt to ingender *water*. No pencill can make a true representation of *Clouds*, because euery instant and moment of time, doth adde vnto them some kind of alteration, whereby it differeth from that it was late before : neuerthelesse, former times haue coined, (of these also) a *conceited forme*, as in these next *Escocheons* may be seene.

A Cloud
what.

Coined
forme of
Clouds,

Barrie Ne-
bule.

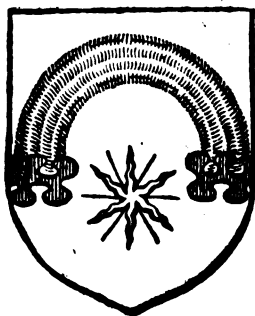


Signification
of Clouds,

This *Coat-armour*, is *Barrie Nebule*, of eight peeces, *Topaz* and *Diamond*, and pertaineth to the *Honorable Familie* of *Charles* late *Earle of Devon*, and *Lord Montioy*, *Lieutenant gouernour of Ireland*, *Great Master of the Artillerie of England*, *Captaine of Portesmouth*, *Knight of the most noble Order of the Garter*, and of his *Maiesties most Honorable priuie Counsell*. The bearing of *Clouds* in *Armes* (saith *Vpton*) doth import some *Excellencie* in their *Bearer*.

In the *Clouds* hath the *Raine-Bow* his temporarie residence, and therefore next let vs cast our eies on it.

Rainebow
what.



Difficult re-
presenting
of the Raine-
bow.

A *Raine-Bow* is a diuers coloured *Arch* or *Bow*, formed in a *hollow*, *thinne*, and *onequall Cloud*, by the *reflexion* of the *Beames* of the *opposite Sunne*. The cause of the rare vse of the *Raine-Bow* in *Coat-armour*, perhaps may bee for that the *colours* thereof cannot bee aptly counterfeited, as witnesseth *Aristotle*, *Meteor. Lib. 3.* saying, *Soli colores Iridis non possunt fieri à Pictoribus* : whereby it seemeth of all other the hardest thing to imitate. The naturall *colours* of the *Rainebow* (according to *Scribonius*) are *Redde*, *Greene*, *Blew*, and

Yellow. The *Field* hercof is *Argent* Issuant out of two *Petit Clouds* in *Fesse*, *Azure*, a *Rainebow proper*. The *Rainebow* is a token of Gods *Couenant* made with *Noah*, and in him with all people ; as appeareth, *Gen. 9. 13.* *I haue set my Bow in the Clouds, and it shall be for a signe of the Couenant betweene mee and the Earth, &c.* As touching the *Beautie* of the *Rainebow*, it is said, *Eccles. 43. 11.* *Looke vpon the Rainebow, and praise him that made it : very beautifull is it in the brightnesse thereof ;*

The Raine-
bow a token
of Gods
Couenant.

thereof; it compasseth the Heauen about with a circle, and the hand of the most High hath bended it: *Ibid.* 12. And indeed worthily is hee so praised, who when he could haue made a *Bow* to destroy vs, rather chose to make this *Bow* to assure vs hee would not destroy vs. A noble president, to teach *Nobles* to vse their strength and their weapons rather to preserue and helpe, then to overthrow or hurt those who are vnder their power. *Farnesius* saith, that the *Rainebow* appearing in the *South*, betokeneth *Raine*; in the *West*, it foresheweth *Thunder*; and in the *East*, prognosticates faire *Weather*. Farnesius.

SECT. III. CHAP. VI.



Itherto haue wee prosecuted our intendment, touching things of mixt nature, which are *brute* or *liuelesse*: now proceed we to the consideration of things of *Mixt Nature* ha-
 uing *life*. *Mixt Natures* that are *living*, are *corporall Essences*,
 endowed with a *vegetable Soule*: for beere we vse this word
Soule, as also the word *Life*, in his largest signification. A
vegetable Soule is a facultie or power that giueth life vnto bodies.

Things li-
 uing what.
 Soule taken
 in the largest
 signification.

Whereby they doe liue { *After a sort,*
Perfectly.

Such as doe liue *after a sort*, or *lesse perfectly*, are all sorts of *Metals*; which because they are supposed to grow and increase in the *Earth*, we will (for our present vse) ascribe *life* vnto them. *Metals* are *bodies imperfectly living*, and are decocted in the veins of the *Earth*.

Metals
 what.

Of these some are naturally { *Liquefiable.*
 Not *Liquefiable*, or, *lesse Liquefiable.*

The *Liquefiable* are *Gold*, *Siluer*, *Copper*, *Tinne*, *Lead*, and other of like kind.

Liquefiable.

The *not* or *hardly Liquefiable* are { *Hard.*
Brittle.

Not Liquefi-
 able.

Those that are altogether *Hard*, are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *oylie kinde* of *Earth* firmly *compact* together.

Stones.

Of *Stones*, some are { *Precious.*
Base.

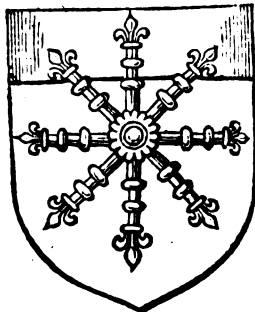
Stones precious are of that sort that we call in Latine *Gemma*; which are of estimation either for that they are rarely to be gotten, or for some *vertue* fancied to be in them, or for that they are such as wherewith mans *Eie* is wonderfully delighted, by reason of their purenesse and beautifull transparant substance: of which kinde are the *Diamond*, *Topaz*, *Escarbuncle*, *Emerald*, *Ruby*, and such like. Of which sorts, *Twelue* of chiefeest note were appointed by *God* himselfe to be vsed in the principall ornament of the *High Priest* when he appeared before the *Lord*, presenting therein the Names of the *Twelue Tribes* of *Israel*, to shew how *precious* in his sight is the *People* and *Nation* which serueth him, as himselfe prescribeth. But of all these seuerall kindes, the *Escarbuncle* is of most vse in *Armes*, and is borne as in these next *Eskocheons* appeareth.

Escarbuncle
 of most vse
 in Armes.

The

Escarbuncle
of 8. stones.

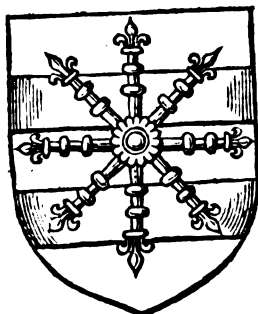
Geffrey Plantagenet.



The *Field* is *Ruby*, a *Chiefe pearle*, ouer all an *Escarbuncle* of *eight staues*, *Nowed* and *Floured*, *Topaz*. This *Coate-armour* pertained anciently to the *Earles* of *Aniou*, from whom came *Geffrey Plantagenet* Earle of *Aniou*, that married *Maud* the *Empresse*, daughter to *Henry* the first King of *England*. This *Stone* is called in *Latine* *Carbunculus*, which signifieth a little *Cole*, because it sparkleth like fire, & casteth forth as it were *fire raies*. There is another kind of *fry Carbuncle* which *Chirurgions* can best handle; but one of those of the *Lapidaries*, is more to be desired then ten of the other.

Blount.

Passive capacity
of Minerals.



He beareth *Argent*, two *barres Azure*, ouer all an *Escarbuncle*, of *eight raies*, *Gules*, *Nowed* and *Floured*, *Or*. This *Coate* is cut in stone vpon the *Church-porch dore* of *Magnotsfield* in the *County* of *Glocester*, and is borne by the name of *Blount*. As there is in all kinds of *Minerals*, a *vegetable life*; euen so and much more (saith *Zanchius*) is it iudged that *Stones* haue this *life*, yea, and that they haue a *passive* capacity of *Sickenesse*, of *Age*, and also of *Death*. Whether this be so or not, sure it is a prety deuice to aduance their

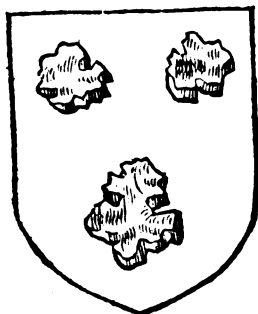
estimation, with thole who already too much dote on them; inso much, as it was said of the *Romane Empreßes*, that some of them did weare *whole Kingdomes* at their *Eares*, so now many a one hang whole *Manours* on their *sleeues*.

Stones base.

So much of *Precious Stones*: now of those which are *Base*; such we esteeme all those to be, which both for their ordinary and base imployments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Flint stone.

Digionius
Earle of
Flanders.

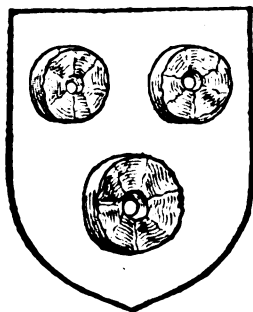


Censure of a
Physiognomer.

Franciscane
Friars.

He beareth *Vert*, three *Flint stones*, *Argent*, by the name of *Flint*. This *Coate* is *quartered* by the *Right Honorable* the *Earle* of *Cumberland*. The *Flint stone* is an ancient *Embleme* or *token* vsed by great persons. *Iohannes Digionius* Earle of *Flanders* gaue for his *Deuice*, *Ignitabulum Silicem feriens*, a *Steele* and a *Flint stone*, which well agreed with his disposition. This *Earle* was taken *Prisoner* by *Baiazeth* the *Turke*, and when he should haue beene put to the sword, a *Physiognomer*, much esteemed by the *Turke*, perswaded him to let him goe free, saying, he foresaw in him, that when hee came home, hee would set a great part of *Christendome* in a *combustion*; as indeed hee did, by reason of the murder of *Lewis*, brother to the *French King Charles* the sixth; which his murder, the *Franciscane Friars* did as impiously defend, by the examples of *Zimri* killed by *Phinees*, *Holofernes* by *Iudeth*, *Sisera* by *Iael*, and the *Egyptian* by *Moses*. As the like examples are still produced by the traitorous *Particides* of *Kings* and *Princes*, set on worke by the *Grand-Father* of such *holy Treasons*. The said *Earles* sonne, *Philippus Bonus*, was founder of the order of

of the *Golden Fleece*, which hangeth at a *coller* made with the formes of the *Steeles*, laid *Steeles* and *Flinstones*; which order the *Kings of Spaine* still vpholdeth.



He beareth *Azure*, three *Milstones*, *Argent*, by the name of *Milueton*. The *Milstone* representeth unto vs the *mutuall conuerse* of humane *Society*; because *Milstones* are neuer occupied *single*, but by *couples*; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Heereupon our *mutuall amities* and assistances are termed in Latine *Necessitudines Amicitia*, because euery man standeth in need of some fast and assured *friend*, by whose *counsell* and

whereunto resembled.

advice he may be supported for the better compassing of whatsoeuer affaires of importance he shall vndertake. Of all the *rare Stones* before mentioned, in my iudgement men haue cause to esteeme the *Milstone* (though heere wee haue placed it amongst *baser Stones*) the most *precious Stone* of all others; yet I would be loath to with any *Lady* to weare it at her *Eare*.

Needfull vse thereof.

So much of *Metals* or *Minerals* (for I vse the word in the largest sence) that are hard and not *Liquefiable*; there are other also which we reckoned to be *hardly Liquefiable*, in respect of their brittle nature; such are *Alome*, *Salt*, *Amber*, *Chalke*, &c. but there is no vse of them in *Armes*. Because in this Chapter I haue spoken of *Precious stones*, diuers of which are of vse in *Heraldry*, for *Blazoning* of the *Coate-armours* of *Nobility*, (as my selfe haue often occasion to doe in sundry parts of this worke) before I proceed further, I will set down those seuerall *stones*, as they answer to their seuerall *Metals* and *Colours*; together with the *Planets* also, which I vse only in the *Atchieuements* of *Kings* and great *Princes*.

Minerals vsed in the largest sence.

	Metall and Colours.	Precious Stones.	Planets.	
Selected Formes of Blazon before mentioned:	1 Or.	1 Topaze.	1 Sol.	Formes of Blazon vsed by the Author.
	2 Argent.	2 Pearle.	2 Luna.	
	3 Gules.	3 Ruby.	3 Mars.	
	4 Azure.	4 Sapphire.	4 Iupiter.	
	5 Sable.	5 Diamond.	5 Saturne.	
	6 Vert.	6 Emerald.	6 Venus.	
	7 Purpure.	7 Amethyst.	7 Mercury.	
	8 Tenne.	8 Iacynthe.	8 Dragons head.	
	9 Sanguine.	9 Sardonyx.	9 Dragonstale.	

SECT. III. CHAP. VII.

Things li-
uing perfect-
ly, what.



O much touching examples of such *Natures*, as doe *live after a sort* : in the next place succeed those things, which doe *live perfectly or properly* ; such *Natures* are those as haue in them expresse and manifest tokens of a *living soule*.

Of this kind, some are } *Vegetable.*
 } *Sensitive.*

Vegetable
what.

Such are said to be *Vegetable* as haue in them a liuely power of *growing, budding, leafing, blossoming, and fructifying*, as *Trees, Plants, Hearbs, Graffe, &c.* And of these some grow on *Trunks or solide bodies*, some vpon flexible *Stalks*: some againe grow vpon a *single Stemme*, as commonly all *Trees* do, some vpon manifold *Stemmes*, as *Shrubs, Roses, &c.*

Trees what.

Trees, are certaine *Plants*, springing from a roote with a single *Trunke* or *Stemme* (for the most part) shooting vp in height, and dilated with *limmes, sprigges* or *branches*. Of these *Trees*, some are more proper to *hot Countries*, as the *Frankencense tree*, to *Arabia*, the *Balsamum, Myrrhe, Mace* and *Nutmeg trees*, as also the *Pepper trees*, and such like, which chiefly grow in *India*, the *Plane tree* in *Egypt* and *Arabia*, the *Pomegranate* in *Africa, &c.* which I purposely passe ouer, and will onely giue examples of other sorts to vs better known, whether they be *Trees fruitfull* or *Barren*. In giuing examples where- of I purpose not to obserue any precise order, but to mingle them *pel me* one with anot her, because I hold such curious sorting them, better fitting a professor of *Physicke* or some *Herbalist*, then an *Armorist* : to whom it sufficeth to shew superficially, that these, and their seuerall *parts*, are borne in *Coate-armor*, as well simply of *themselves*, as also with things of *different nature*, as in the examples following may appeare.

Examples of
fruits better
knowne to
vs.

An Oake.

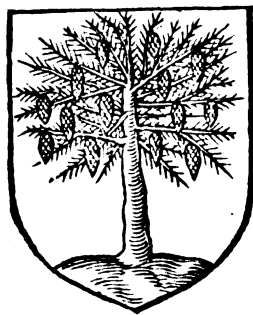


Genes. 1. 24.

He beareth *Or*, on a *Mount in Base*, an *Oake acorned proper*, by the name of *wood*. Almighty God what time by his powerfull word he did enable the Earth to fructifie, and produce *Hearbs* and *Trees* with their variable fruits said, *Let the earth bud forth according to his kind, the bud of Hearbe that seedeth seed, the fruitfull Tree which beareth fruit according to his kind, which hath seed in it selfe vpon the earth, and it was so* : whereby (saith *Zanchius*) wee are admonished that they should bee preserved and nourished in the earth

vnto the time of seed for our necessarie vse, for that they profit little vntill they bee come vnto their full ripenesse. The *Oake* is of the strongest sort of *Trees*, and therefore may best challenge the first place.

Hee



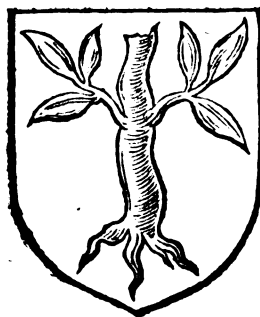
He beareth *Argent* a *Pine-apple tree*, *Fruited*, *Proper*, by the name of *Pine*. There is a difference betweene the production of *seede* of *Trees* and of *Herbes*, as well for the propagation as for the preservation of their severall kinds, for the *Herbs* doe produce their *seed* in their stalks *without fruit*, and the *Trees* do produce theirs in *their fruit*. Pine apple-tree.



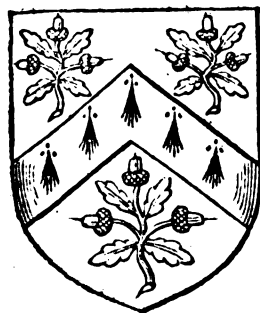
He beareth *Or*, on a *Mount in Base*, a *Pear tree* fruited, *Proper*, by the name of *Pyrton*. As God for the necessary sustenance of *Man*, ordained manifold varieties of nourishment, so likewise many sorts were created not onely for mans necessitie, but also for his delight, both to *see* and *taste*; as too well appeared by the first woman, whose rash affection in this kind, all her *Posterity* hath since rued. But withall God teacheth vs by these dumbe instructors, that man should not be *fruitlesse*, lest hee became thereby *fuell* Pear tree.

onely fit for *burning*.

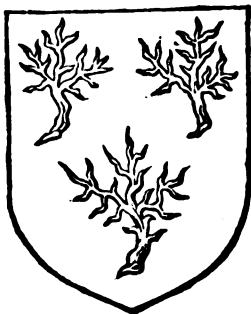
Those proposed examples are of *whole bearing* of *Trees*: Now of their *parts*, viz. their *Leaves*, *Fruits*, *Slips*, &c. promiscuously, as in example.



He beareth *Gules*, the *Stemme* or *Trunke* of a *Tree* *Eradicated*, or *Mooted* vp by the roots, as also *Couped* in *Pale*, sprouting out *two branches Argent*, by the name of *Borough alias Stockden*, of *Borough* in *Leicester shire*. Branches must needs wither which haue neither shelter from aboue nor nourishment from beneath: being therein like that *Romane Embassage*, where the one *Embassador* had a *giddy head*, and the other *gouty feete*, whereof one said, that it had neither *head* nor *foot*. Trunck.

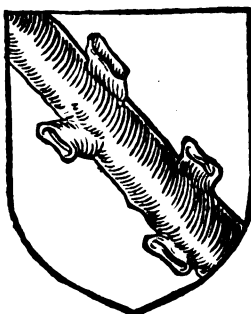


He beareth *Azure*, a *Cheueron Ermine*, three *Oken Slips*, acorned proper, by the name of *Amades* of *Phymouth*. By the words formerly noted to be extracted out of *Gen. 1. 24. Let the Earth bud forth*, &c. wee doe gather (saith *Zanchius*) a diuers manner of conseruing of the severall kindes of *Herbes* and *Trees* by propagation (through the production of their *Seeds* whereby their particular sorts are preserved) the one that doe bring forth their seed in their stalkes without fruit, and *Trees* doe produce their seed in their fruit. Three Oken Slips.

Sterued
branches.

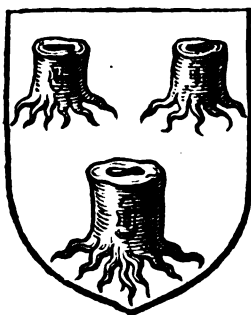
He beareth *Argent*, three *sterued branches*, slipped *Sable*, by the name of *Blackstocke*. This *Example* is of different nature from all the former, those bearing the signes of their *vegetation* and *life*, but this being mortified and vnuested of the *vetdour* which sometimes it had ; which is the condition of all mortall men, whose most flourishing estate must haue a change, their beautie turne to baldnesse and withered wrinkles, and they leaue all their riches, or their riches leaue them: this is the end of the *Tree*, and fruits

of our *worldly estate* ; but the *fruits of holinesse* will neuer perish, and the *righteous man* shall be as the *tree planted by the Waters of life*. Other *Escocheons* of the same kinde ensue.

Limme of a
tree.

He beareth *Gules*, a *Bend* of the *limme* of a *Tree Ragged* and *Trunked*, *Argent*, by the name of *Penruddocke*. That which I spake of before touching the *Bend Crenelle*, fitted by *art* for the scaling of a *Wall*, the same seemeth to be heere naturally found. At the first approach of *King William the Conquerour*, the *green boughs* of trees, borne by the *Souldiers*, serued for an excellent *Stratageme* of defense ; and as helpfull an instrument of offense to the *emie* may this trunked tree be, when other helps are wanting to the *besiegers*.

Stocks.



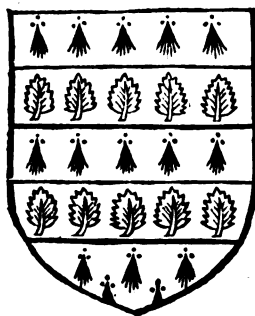
He beareth *Argent*, three *Stockes* or *Stumps* of *Trees* *Conped* and *Eradicated* *Sable*, by the name of *Retowre*. If the *toppe* or *boughes* be cut off, yet the *Root* standing, there is hope of a new growth : but when the *Root* is pluckt vp, there remaineth no hope of reuiuing. And therefore that was a fearefull warning, *Now is the Axe put to the Root*; which should quicken vs to the bearing of good fruits, lest otherwise we meane to beare that dreadfull stroke, and the issue of that terrible commination.

Figge leaues.

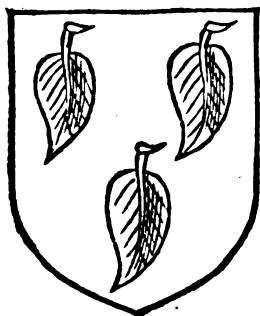


The *Field* is *Topaz*, *five Figge-leaues* in *Saltire*, *Emerald*. This *Coat* appertaineth to the *Count Fera* of *Spaine*. The *Figge Leaues* are the ancientest wearing that is, being the first clothing of our first transgressing *Parents*. And *Irenaus* saith, that they vsed not the *Leaues* of any other *Tree*, to shew the torture and anguish of *Repentance*, signified by the roughnesse and sharpnesse wherewith this sort of leafe is beset. Our *Sauour Christ* liked not to see *Figge Leaues* without *Fruit*, and therefore curst the *Tree* : and accursed will their condition be, the growth of whose *Faith* and *Religion* is in shew, and not in substance of fruitfull workes.

The

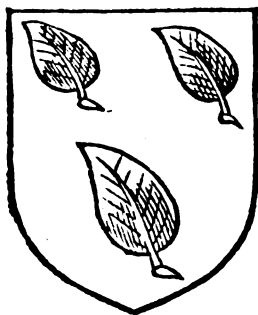


The Field is *Ermine*, two *Barres Sable*, each charged with *five Elmen Leanes* transposed, *Or*, by the name of *Elmen* *Elmes* of *Lilford* in the County of *Northampton*. It is supposed that there is great *love*, and a *naturall Sympathie* betwixt the *Elme Tree* and the *Vine*, because the *Vine* neuer prospereth better then when it groweth by the *Elme*, whereas the *Elme* it selfe is of all *Trees* the most barren. So should those who haue few good parts in themselues, yet at least cherish and support such as *Nature* and *Art* haue enabled to produce better fruits of their industrie.



He beareth *Or*, three *Woodbine Leanes*, *Azure*. This Coat-armour pertaineth to the *Familie* of *Gamboa* in *Spaine*, and is yet by them borne. The *Woodbine* is a louing and amorous plant, which embraceth al that it growes neere vnto ; but without hurting of that which it loueth : and is therein contrarie to the *Iuie*, (which is a *Type* of *Lust* rather then of *Loue*) for it hurteth that which it most embraceth. Sometimes you shall finde *Leanes* of sundry sorts of *Trees* borne *Ordinarie-waies*, as in example in part may be seene.

Woodbine
leaves.



Hee beareth *Argent*, three *Woodbine Leanes Bend-waies proper*, by the name of *Theme*. These *Leanes* are all one with those in the last precedent *Escoccheon* in shape, but different from them in the manner of their position, in that those are borne naturally, (I meane with their points downewards, and these transposed. Otherwhiles they are borne in forme of other *Ordinaries*, as by example shall heereafter be made plaine. Moreouer, you shall find them sometimes borne with *Ordinaries* betweene them, as in this next *Escoccheon*.



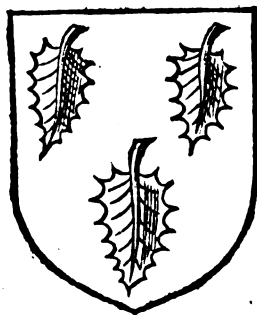
Hee beareth *Or*, a *Cheueron Gules*, betweene three *Nettle Leanes Proper*, by the name of *Malherbe Deuon*. The *Nettle* is of so touchie and froward a nature, that no man may meddle with it, as many testy-natured men are. One writes, that a little *Girl* being stung by a *Nettle* in her fathers *Garden*, complained to him, that there was such a curst *Herbe* in his *Garden*, as that it was worse then a *Dogge*, for it would bite them of their owne house. Her father answered her, that it was the nature of it to be *unpartiall*, and *friend* or *foe*

Nettle
leaves.

were all alike to it. Yet this propertie it hath, that the harder you presse it, the lesse it will sting.

Hee

Holly leaues.



Hee beareth *Argent*, three *Holly Leaues proper*, by the name of *Irvine*. Note, that when *Leaues* are borne after this manner, viz. *Pendant*, that is to say, their points downward, it sufficeth onely to name them, because they grow so naturally vpon the tree; but if they be otherwise borne, you shall expresse the manner thereof, as in the second example of *Leaues*, and this following appeareth.

Borne Barrowaies.



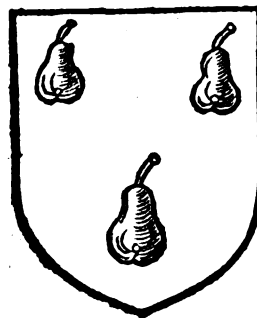
He beareth *Argent*, three *Hollie-leaues, Barrowaies*, their stalkes toward the *Dexter parte* of the *Escutcheon, Proper*, by the name of *Arnest, Deuon*. These seeme to haue beene, (as still they are) much vsed in *Adorning the Temples and Sacred places*; especiallie at the most solemnne time of our *Sauours Natiuitie*, and thence to haue taken that *Holie name*. There is a kinde of *Holly*, that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his, who saith, that *Charity* (the daughter of true holinesse) is gentle, and hurteth not, but rather suffreth all things: farre vnlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who conuerse with them.

Pomegranats.



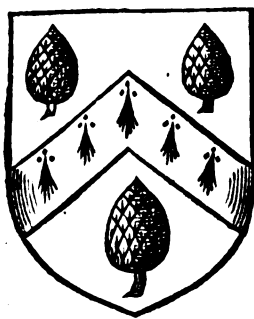
The field is *Argent*, a *Pomegranat, in Pale, slipped Proper*. These *Armes* do pertain to the *Citie and Countrey of Granata*, within the dominions of the *King of Spaine*, situated by the *Mediterranean Sea*. This fruit is holden to be of profitable vse in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agues*, for which end the iuice thereof is reckened to haue a verie *soueraigne vertue*.

Peares.



He beareth *Azure*, three *Peares Or*, by the name of *Stukeley, Deuon*. This fruit, as other, was ordained for the comfort of man: but as the *Diuell* made of the *Apple* to destruction of man, so did the *Diuels Impes* vse the *Peare* to a wicked end, when the *Monkes of Swinsted* inuited *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Cuppe of Ale*.

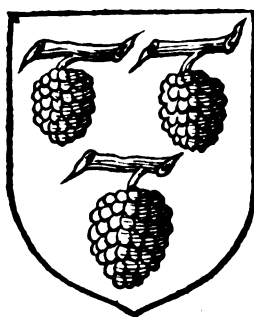
Hc



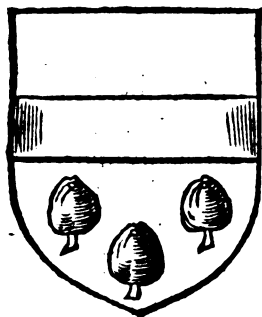
He beareth Gules, a *Cheuron Ermine*, betweene *three Pine Apples, Or*, by the name of *Pine*. The *pine tree* was in much request in ancient times, for adorning of *walkes* about mansion houses; according to that of the *Poet*:

A Cheuron
betweene
three Pine
Apples.

*Fraxinus in sylvis pulcherrima, Pinus in hortis,
Populus in fluvijs, Abies in montibus albis:*
The *Asbin Woods* makes fairest shew,
The *Pine* in Orchards nie:
By *Rivers* best is *Poplars* hew,
The *Firre* on *Mountaines* hue.



He beareth *Or*, three *Mulberries*, vpon there *Stems* *Three Mulberries*. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Judges* attire who attempted *Susanna*, in the other that hue of their face which should haue beene in them, if they had beene so gracious to blush at their fault, as they were hasty to commit it. A greater sinne in them then others, because they were to punish others for the like offences: but it is no rare thing to see the great offenders hang the little. *Susanna*.



Hee beareth *Azure*, a *Barre Argent*, three *Apples* transposed in *Base, Or*, by the name of *Harlewin*, *Apple called Deuon*. An *Apple* is called in *Latine pomum*, which is a generall word for all sorts of eatable fruits, inso-much as *Plin. lib. 15. cap. 22.* comprehendeth *Nuts* also vnder this name, albeit the same is most commonly taken for this sort of fruit. If we desire to haue *Apples* to continue longer vpon the *Trees* then their accustomed season of *ripening*, we may effect the same by wreathing of the bowes and platting them together one in another: as *Farnesius* noteth, saying, *Præter naturæ tempus, ex arbore pendebunt Poma, si ramusculos contorqueri iusserimus*: whereof he yeeldeth this reason, that by means of such wreathing and platting, the humor is more slowly concocted or digested, so that they cannot ripen with that maturiry, as those which are not hindered of their natural passage and action. Hereby we may learne, that *Art* worketh forcibly in things meerely vegetable: how much more effectuell and powerfull is education (which is reckened a second nature) in forming and reforming the conditions and inclinations of men? *Slow ripening how procured.*

Apple called
Pomum.

Slow ripe-
ning how
procured.

Force of
Art.

SECT.

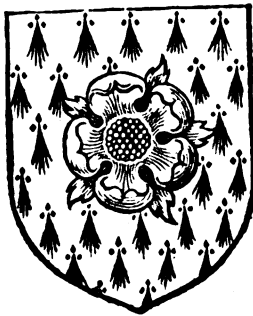
SECT. III. CHAP. VIII.

Plants growing
upon a manifold
stalke.



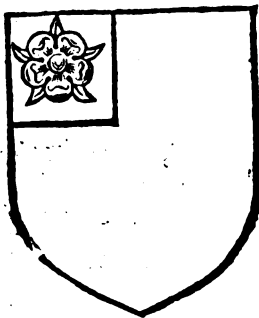
HERETO of *Plants* growing vpon a simple body or *Stemme* with their common parts. Now of such as grow vpon a manifold stalke or tender sprigs, as *Flowers*, *Herbs*, and such like, as in example.

Sole bearing
of a Rose.



He beareth *Ermine*, a *Rose Gules*, *Barbed* and *Seeded*, *Gules*, by the name of *Benerley*. Amongst *Flowers* in ancient time the *Rose* was holden in chiefeft estimation, as appeareth in *Scholijs Epist. St. Hieron. de vit. Hilar.* where it is said, *Rosis apud Priscos prima gloria fuit inter flores*. Heere I doe blazon this *Rose*, *Gules*, because the word *Proper* fitteth not this flowre: for if I should blazon it a *Rose proper*, it could not bee vnderstood of what color the same were, forasmuch as *White* and *Crimson* are as proper to *Roses* as *Red*. Therefore for the more certainty I haue blazoned it *Gules*.

A Rose vpon
a Canton.



Whereunto
resembled.

He beareth *Argent*, on a *Canton*, *Gules*, a *Rose Or*, *Barbed Proper*, by the name of *Bradstone* of *Winterborne* in the *County of Gloucester*. This beautifull and fragrant flowre doth liuely represent vnto vs the momentany and fickle state of mans life, the frailty and inconstancy wherof is such, as that we are no sooner borne into the world, but presently we beginne to leaue it; and as the delectable beauty and redolent smell of this pleasant flowre doth suddenly fade and perish: euen so mans life, his beauty, his strength

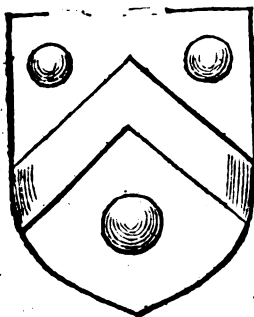
and wordly estate, are so weake so mutable, and so momentany, as that oftentimes in the same day wherein hee flourisheth in his chiefeft iollity, his beauty consumeth, his body decaieeth, and his vitall breath departeth, and thus he leaueth his life as if he had neuer beene. Of this sudden fading of the *Rose* a certaine *Poet* writeth in this manner:

*Mirabar celerem fugitiua etate rapinam,
Et dum nascuntur consenuisse Rosas.
Quam longa una dies, etas tam longa Rosarum,
Quas pubescentes inuicta senectus premit.
As fades the blushing Rose, so speedes
our flowry youth away:
It growes, it blowes, it spreads, it sheds
her beauty in one day.*

Fruit bearing
plants
of a manifold
stalke.

Of such *Plants* that grow vpon a manifold body or stalke, there are some other sorts that doe beare fruits, as in part may by this next example appeare.

Hee



Hee beareth *Argent*, a *Cheueron Gules*, betweene ^{Heurt berries.} three *Heurts*, *Proper*, by the name of *Baskerville*, in the *County of Hereford*. These (saith *Leigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, he is farre wide from the matter, in that he likeneth these *rundles* vnto *vibices* or *hurts* in a mans body proceeding of a *stripe*; whereas they are indeede a kind of *fruit* or small round *berry*, of colour betwixt *Blacke* and *Blew*, growing vpon a *manifold stalke*, about a foot high, and are found most com-

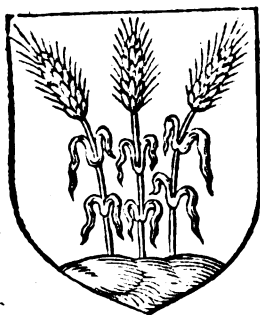
monly in *Forrests* and *Woodland grounds*; in some places they are called *Wind-berries*; and in others *Hurts*, or *Heurtle-berries*. They haue their time when *Straw-berries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

SECT. III. CHAP. IX.



THVS much of *Vegetables*, growing either on a *single* or *manifold Stemme* or *Body*. Now of such as grow vpon a *bending* ^{Off such as grow on a single stalke.} *Stalke*, such are *Herbs* of all sorts. And of these some are *Nutritiue*, others lesse *Nutritiue*; the first sort are in ordinary vse of diet, such are both those which produce *Graine*, and those that serue for seasoning of the *Pot*, *Salades*, and the like.

Such as doe produce *Graine*, are these, and their like, *Wheat*, *Rie*, *Beanes*, *Pease*, ^{Producing} *Barley*, *Spelt*, *Oates*, &c. Of these such are most vsuall in *Coat-armour* as are *Graine*. accustomed to bee bound vp in *Sheafes*, as *Wheat*, *Rie*, *Commin*, &c. As in part by these next examples may appeare.

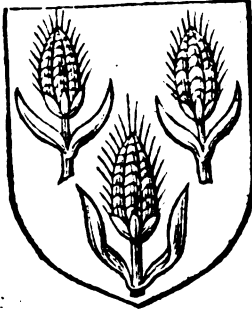


He beareth *Azure*, *Issuant* out of a *Mount*, in *Base*, ^{Wheate} three *Wheate stalkes*, *Bladed* and *Eared*, all *Proper*. This ^{stalkes.} is a *Venetian Coate-armour*, and pertaineth to the *Family* of *Garzoni*. And heere wee see a *Mount* borne, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before we honoured the *Milstone* with the name of the *chiefe of precious stones*, so may we iustlie giue precedence to this *Plant* aboue all other in the *world*; no one kind of food being so necessary for preservation of mans life

as this; which therefore the *Scripture* calles it the *staffe of bread*, because it vp-holds the very being of mankind; for which cause, as the *Heathens* accounted *Ceres* and others as *gods*, for inuenting meanes to increase *Corne*; so are those to be held *Enemies* to mankind, who soeuer through couetousnesse ouerthrow *Tillage*, as by *Inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corne* is, may by this be conceiued, that no *Countrey* is said to haue a *Famine*, so long as it hath *Corne*, though all other things be *scarce*: but if all other things abound, and *Corne* bee wanting, that one want bringeth both the name and the heavy punishment of a *Famine*.

P

Hee

Wheate
stalks.

He beareth *Azure*, three Eares of *Ginny Wheate*, *Couped* and *Bladed Or*, by the name of *Grandorge*. This is a kind of *Graine* not much inferiour to our *Wheate* for vs^e, but for *multiplication*, *beauty* and *largenesse*, much beyond it : and of this, most vndoubtedly true is the saying of our Sauour, that one *Graine* bringeth forth *fifty*, yea and an *hundreth fold* : and such should be the increase of *Gods graces* in vs, which are not put into vs there to die vtterly, but to increace to our owne good, and the giuers glory. *Saint Paul*

makes an excellent *argument* heere to satisfie a very *naturall* man, touching the *Resurrection* of the *dead*, which is no more vnpossible, then for *dead Corne* to sprout out of the *earth*, much more flowrishing, yea and more abundant th en it was cast in.

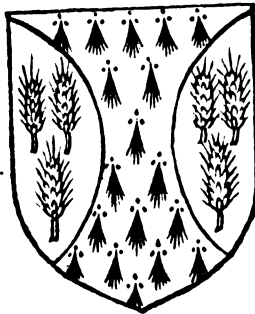
Three Rie
stalks.

He beareth *Gules*, on a *Bend Argent*, three *Rie stalks*, *Sable*, by the name *Rye*, or *Reye*. Were it, that these *Stalks* had beene borne in their proper kinde, it would haue beautified the *Coate* greatly, and made the same much more commendable for *bearing*; by how much sweet and kindly ripened *Corne* is more valuable and to be desired, then that which is *blasted* and *mildewe*: that being a *speiall blessing* of *God*, and this the expresse and manifest token of *Gods heauy wrath* inflicted vpon vs for our sinnes. As appeareth in

Amos 4.
Hag. 2.

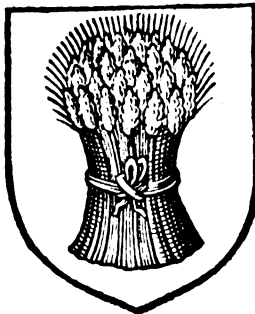
the Prophet *Amos*, 4.9. *I haue smitten you with Blasting and Mildewe, &c.* And likewise in *Haggai* the second, the same words are vsed.

Mat. 3. 12.



The *Field* is *Ermyne*, two *Flanches*, *Azure*, each charged with *three Eares of Wheat*, *Or*, by the name of *Greyby* of *Northampton shire*. It maketh not a little to the commendation of this *graine*, that it is taken in the *Scriptures* for the faithful : where it is said, *which hath his Fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, &c.*

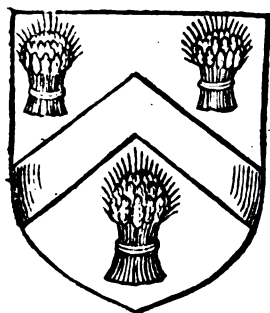
These sorts of *Graine*, are most vsually borne in *Coat-armour* bound vp in sheefes, and banded of the same *Metall* or *Colour* ; yet shall you finde their band sometimes of a diuers *Metall* or *Colour* from them, as in this next example.

A Garbe of
wheat.

The field is *Azure*, a *Garbe*, *Or*, *Banded Gules*. This *Coat-armour* pertaineth to the ancient Family of *Gravenor*, of *Cheshier*, whose name was anciently written *Grosse-nenor*, that is to say, *great hunter*. They beare this *Garbe* from their Ancestors, who pretended to be of consanguinity to the most ancient *Earles* of *Chester*. Alike vnto this is borne by *Holmeshead*, sauing that the band of that *Garbe* is *Vert*. There is a kind of wretched *Cormorants*, whose *Garbs* are so fast bound that

that the poore curseth their mercilesse hearts : and such a one was *Hatto Abbot* of *Fulda*, who suffred *Rats* rather to eat vp his *Corne*, then he would helpe the wants of the poore : but his punishment was answerable threunto ; for the *Rats* deuoured him, though hee guarded himselfe in a *Castle* purposely built in the midst of the *Riuier Rhene*, which is there this day to be seene.

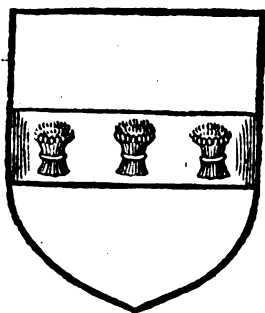
Munst. Cos-
mograph



The Field is *Pearle*, a *Cheueron* betweene three *Garbs* *Ruby*. This *Coat-armour* pertaineth to the right honourable Lord *Edmund Baron Sheffield*, Lord President of the *Counsell* established in the *North* parts, *Lieutenant* of the *County of Yorke*, and *Knight* of the most *Noble Order* of the *Garter*. An *Escoccheon* like vnto this (but of different *Colour* and *Metall*, viz. the *Field Saphire*, a *Cheueron* betweene three *Garbs Topaz*) was borne by *Sir Christopher Hatton* late *Lord Chancellor* of *England*, *Counsellour* to that *Peerelesse Queene*

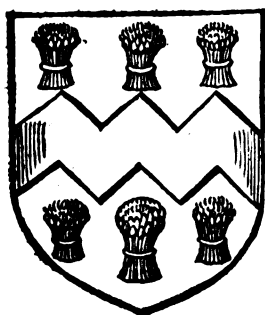
Cheueron
betweene
Garbs.

Elizabeth of immortal memorie: a *Coat* well befitting his magnificencie and bounteous hospitalitie, wherein he hath scarce had any *Riuall* euer since.



The Field is *Or*, on a *Fesse Azure*, three *Garbes* of Garbs vpon the first, by the name of *Vernon*. This is an ancient *Familie* of *Cheshire*, and descended of the worthy *Stemme* of *Vernons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder *House* that did beare *Or*, onely a *Fesse Azure*. And the reason of the bearing of their *Garbes* was, for that they would make known that they were descended from the said *Barons* of *Shipbrooke*, who anciently held of the *Earles* of *Chester*.

Garbs vpon
a Fesse.



He beareth *Azure*, a *Fesse Dauncettie* betweene six *Garbes Or*, by the name of *Rayncowrt*. *Leigh* calleth it a *Sheafe of Wheat* ; but though it were of *Rie*, *Barley*, or *Comine*, or whatsoeuer it were (saith he) it is sufficient to call it a *Garbe*, (which is a *French* word signifying a *Sheafe*) telling the *Colour* or *Metall* whereof it is. As to their sole and diuers bearing vpon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.

Fesse daun-
cettie be-
twene
Garbs.



He beareth *Argent*, three *Beane Coddies* transuerse the *Escoccheon Proper* by the name of *Hardbeane*. The *Beane* in ancient times amongst the *Grecians*, was of great authority, for by it they made al the *Magistrats* of their *Common-weales*, which were chosen by casting in of *Beanes* in stead of giuing of *Voices* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* aboue all other *Vegetables* ; meaning perchance, that they should shun the bearing of any *Offices* : though others

Beane
Coddies.

giue other reasons of that his doctrine. Some write, that the *flowers* of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to wcake braines; and that therefore in the time of their *flowring*, there are more *foolish* then at other times: meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference. To this *Head* must be referred all other sorts of *Nutritiue Herbes* borne in *Coat-armour*, whether they produce *Graine* in *Eare*, *Codde*, or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonie*, *Spinage*, *Coleworts*, *Lettise*, *Purslane*, *Leekes*, *Scallions*, &c. All which I leaue to obseruation, because I labour by all meanes to passe thorow this vast Sea of the infinite *varieties* of *Nature*, with what conuenient breuitie I may, because *Quod breuius est, semper delectabilius habetur*; in such things as these, *The shorter the sweeter*.

SECT. III. CHAP. X.

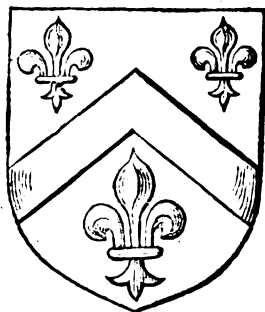
Herbes lesse nutritiue.



Ext after *Herbes Nutritiue* let vs take a taste of *Herbes lesse Nutritiue*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell haue beene of long time, and yet are vsed for decking and trimming of the body, or adorning of houses, or other pleasureable vse for *eie* or *scent*: as also in respect of their beautifull *shape* and *colour*, were most commonly bestowed in making of *Crownes* and *Garlands*; of which vses they receiued their name of *Coronarie*. Amongst which, we may reckon the *Rose* before expressed, to be one of the chiefeft, as also *Violets* of all sorts, *Cloue-Gillofers*, *Sweet Maioram*, *Rosemarie*, *White Daffadill*, *Spikenard*, *Rose Campion*, *Daisies*, &c. But of all other, the *Flower de Lice* is of most esteeme, hauing beene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more *vulgar*: euen as *Purple* was in ancient times a wearing only for *Princes*, which now hath lost that *prerogatiue* through custom. Out of these seuerall kindes I haue selected some few *Examples*, as in the *Escoccheons* following appeareth.

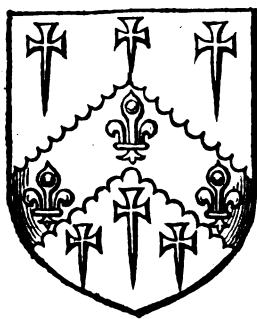
Estimation of the Flower de lice.

Cheueron betweene.



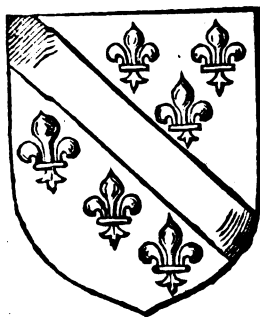
He beareth Or, a *Cheueron* betweene *three Flowers de Lice*, *Sable*: This *Coat-armour* pertaineth to the very worshipfull *Sir Henry Fanshaw Knight*, his Maiesties *Remembrancer* of his Highnesse Court of *Exchequer*. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembleth the *colour* of the *Rainebow*. Some of the *French* confound this with the *Lily*; as he did, who doubting the validitie of the *Salicke-Law* to debarre the *Females* from the *Crowne* of *France*, would make it sure out of a stronger *Law*; because (forsooth) *Lilia non laborant, neq; nent*; the *Lilies* neither labour, nor spinne: which reason excludes as well a *Laborious Hercules* as a *Spinning Omphale*.

He



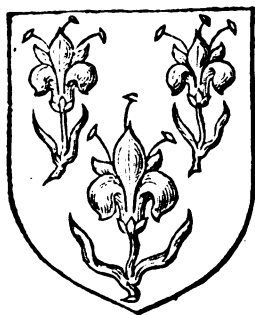
He beareth *Sable* on a *Cheueron Engrailed*, betweene *fix Crosses Patee-Fitch Or*, three *Flower de Lices Azure*, each charged on the top with a *Plate*, by the name of *Smith* of *Nybley* in the County of *Glocester*. The *Plate* is the representation of *Siluer Bullion* fitted for the *stampe*, and therefore need not haue other *Blazon* then its owne name. *Armorists* hold that this bearing of *Sable* and *Or*, answers to *Diamond* ioined with *Gold*, whereof each giueth honour to the other; and it may well befeeme a *Bearer*, whose sober and well compo-

sed conditions are accompanied with the lustre of *shining vertues*.



Hee beareth *Sable*, a *Bend, Argent*, betweene *fix Flower-delices, Or*, by the name of *Redmere*. This *Bendinter-Coat-armour*, haue I added in regard of the varietie of *Bearing* heereof from those before handled, in asmuch as in this one *Escocheon*, is comprehended the full number contained in both the former; as also to make knowne in what manner, these or other *Charges* of like *Bearing* must be placed, the same being *Borne* entire: But if they were strowed, or (as I may better terme it) *Seminated* all ouer the *Field*; then were it not

a *Bend* betweene, but vpon, or ouer them; forasmuch as in such *Bearing* only the halues of many of them, or some greater or lesser portion of them would appeare aswell vnder the *Bend*, as in the limits or edges of the *Escocheon*.

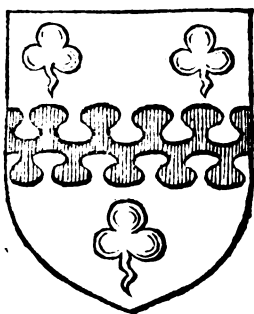


The *Field* is *Sable*, three *Lilies slipped*, their *stalkes, seeds, and blades Argent*. These *Armes* pertain to the *College of Winchester*, founded by the renowned *Architect*, *Willam Wickham*, Bishop of *Winton*, who contriued those many and most curious *Castles* and other buildings of *King Edward* the Third; and besides this goodly *College* of *Winton*, built another magnificent *College* (called the *New College*) in the *Vniuersitie* of *Oxford*: two such absolute *Foundations*, as neuer any *King* of this *Land* did the like. This *Wickham*

hauing finished the *Castle* of *Windsor*, caused to be inscribed on the wall of the *Round Tower*, *This made Wickham*; which caused such as were enuious of his high fauour, to suggest vnto the *King*, that he arrogated all the honour of that great Worke to himselfe: but he pleasantly satisfied the *King*, saying, that he wrote not, *Wickham made this*; but, *This made Wickham*; because by his seruice in these Workes he had gained his *Soueraignes* princely fauour.

He

Trefoiles
slipped.



The husband
mans callen-
der.

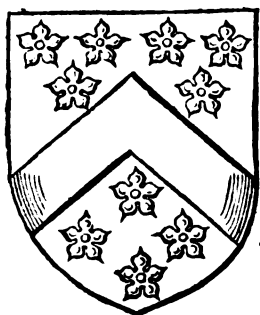
He beareth *Argent*, a *Fesse Nebula*, betweene *three Trefoiles slipped Gules*. This Coat pertaineth to *George Thorpe* of *Wanswell* in the County of *Glocester*, *Esquire*, one of the honourable *Band* of his *Maiesties Gentlemen Pensioners*. The *Trefoile* is accounted the *Husbandmans Almanake*, because when it shutteth in the leaues; it foretelleth *raine*; and therefore the *Fesse Nebula*, representing the *rainie Clouds*, is not vnaptly ioined with it. This *Leafe* being *grassy*, some may maruell I should reckon it amongst the *Coronaries*: but they must know, that in ancient *Romane* times, amongst other sorts of *Crownes*, the *Graminea Corona*, or *Grassie Crowne*, was of very high honour to the wearer.

Columbines
slipped.



He beareth *Argent*, a *Cheueron Sable* betweene *three Columbines slipped proper*, by the name of *Hall of Co-uentric*. The *Columbine* is pleasing to the eie, as well in respect of the seemely (and not vulgar) shape, as in regard of the *Azurie Colour* thereof; and is holden to be very medicinable for the dissolving of impostumations or swellings in the throat.

The cinque-
foile.



He beareth *Gules*, a *Cheueron* betweene *ten Cinquefoiles: foure, two, one, two, and one, Argent*. This Coat-armour pertaineth to the worshipfull Family of *Barkley* of *Wymundham*, which descended out of the right noble progenie of the *Lord Barkley*. This Coat is of an vnusuall kinde of *Blazon*, and therefore I held it the fitter to be heere inserted, as a paterne for all such Coat-armours, whose *Charges* are marshalled in this order. The *Cinquefoile* is an *Herbe* wholesome for many good vses, and is of ancient *Bearing* in *Esosheons*.

Resemblance
thereof.

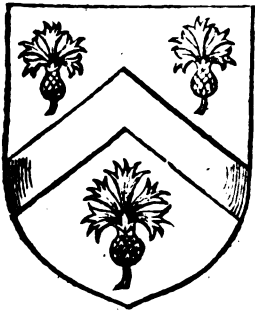
The number of the *leaues* answer to the *five senses* in a man; and hee that can conquer his affect ions, and master his senses, (which sensuall and vicious men are wholly addicted vnto) he may worthily and with honour beare the *Cinquefoile*, as the signe of his *fiuefold Victorie* ouer a stronger *Enemy* then that *three-headed-Monster Cerberus*.

Gilliflowers
slipped.



Hee beareth *Argent*, *three Gilliflowers slipped proper*, by the name of *Iorney*. These kinde of *flowers* for beauty, varietie of colour, and pleasant redolencie, may be compared with the choicest attires of the *Garden*: yet because such daintinesse and affected adornings better befit *Ladies* and *Gentlewomen*, then *Knights* and men of *valour*, whose worth must be tried in the *Field*, not vnder a *Rose-bed*, or in a *Garden-plot*, therefore the *Ancient Generous* made choice rather of such *Herbes* as grew in the *Fields*, as the *Cinque-foile*, *Trefoile*, &c.

He



Hee beareth *Argent a Cheueron, Gules*, betweene *three blew Bottles*, slipped proper by the name of *Ba* Blew Bottles. *thell*. These few examples may suffice, to shew that all others of like kind (which I for breuitie sake voluntarily passe ouer) are to be reduced vnto this head of *Coronary Herbes*; from which wee will now proceed to the *Physicall*, whose chiefe and more frequent Physicall herbs. vse, consisteth in asswaging or curing of *malaladies* and *diseases*: And of these, some are *Aromaticall*, Aromaticall. which for the most part, in respect of their familiar

and pleasing nature, doe serue for the corroborating and comforting of the inward parts of mans *body*, and for that purpose are oft vsed in meates; of which sort, are *Saffron*, *Ginger*, and such like: other are meerely *Medicinall*, and such as a man (were it not for necessity) would wish rather to beare in his *Escocheon*, then in his *belly*. Examples of which kinds I willingly passe ouer, onely as it were pointing out with the finger, vnto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, fruits, and* Of Plants, Trees, &c. *Herbes* before mentioned, some are *Forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marish* and *Fenny*, grounds, some by the *Riuers*, some by the *Sea-coast*. Concerning their *causes, natures, and effects*, *Philosophers, Physitians* and *Herbalists*, doe seriously dispute; and doubtlesse they are the admirable worke of the most omnipotent God, who hath sent as many kinds of *medicines*, as of *Maladies*, that as by the one wee may see our owne wretchednesse, so by the other, we might magnific his goodnesse towards man, on whom he hath bestowed, *Fruit for meat, and Leaues for Medicine*.

SECT. III. CHAP. XI.

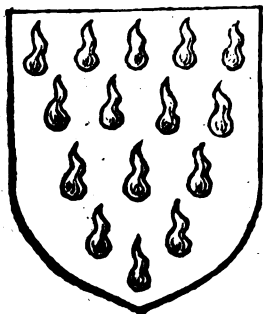


Auing hitherto handled that part of our distribution which comprehendeth *things Vegetable*; proceed wee now to the other, concerning *things Sensitiue*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *Senses*, as likewise the *sensitiue Soule*, are things in themselves not visible, and therefore enstarned from *Heralds* vses: but because they reside in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitiue Creatures*, I hold it requisite to beginne with their *parts* (for of them the whole is raised) and these are either the parts *contained*, or *containing*, or *sustaining*.

The *Parts contained* are *Humors* and *spirits*, wherof onely the *first* is vsed Humors in *Coate-armours*, wherein are represented sometimes *Drops* of *blood*, and sometimes *Teares*, which both are naturally *Humors contained*, though in *Armory* they are supposed no longer to be *contained*, but shed forth. The *Bearing* of this *Humor, Blood*, is vnderstood to be euermore borne *Drop-meale* Blood. (as I may so terme it) or by *Drops*. Which manner of *bearing* is in *Blazon* termed *Gutte*, of the Latine word *guttea*, which signifieth a *Drope* of any thing that is either by *Nature liquid*, or *liquefied* by *Art*. These *Drops* doe receiue a *different* manner of *Blazon*, according vnto their *different colour*, or diuersitie of the substance wherof they doe consist; as by examples shall appeare.

Hee

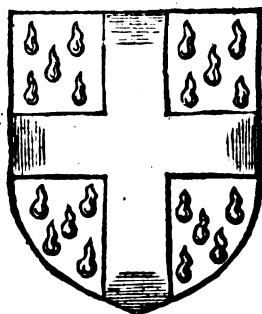
Drops of blood.



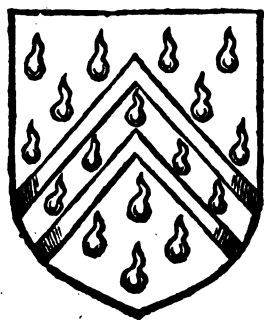
He beareth *Argent, Gutte, de Sang.* by the name of *Lemming*. These *Drops* are seldome borne of themselves alone, but rather vpon or with some other kind of *Charge*, either *ordinary* or *extraordinary*, or els *diuidedly*, by meanes of the interposition of some of the lines of *Partition* heereafter to be handled. These are termed *Gutta de Sang.* *Quia ex guttis sanguinis constant*; Because they signifie *Drops of Blood*; wherein the life consisteth. And if the blood of those who boast of their *Generous blood* should once drope forth

of their veins, no difference would appeare betwixt it, and the meanest mans blood; vnlesse perhaps it be in this, that vsually it is more *corrupt* und *vitiated*, whereas in the poorer sort it is more healthfull and pure. Which should teach such great ones, not to prize their blood at too hie a rate, but rather to excell others in *vertues*, since they cannot surpass in that *humor*, which is alike in all: and if they looke into the first *originals* of both sorts, they shall finde that *Adam* was the first *Ancestor* of the *poore*, aswell as of the *Mighty*, and so the one of them as anciently descended as the other.

Gutte de Sang.



He beareth *Argent, Gutte de Sang. a Crosse, Gules*, by the name of *Fitz*. This is the most principal and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is ioined with his life: *Therefore I said vnto the children of Israel, Yee shall eate the blood of no flesh, for the life of all flesh is the blood thereof, who soeuer eateth it shall be cut off.*

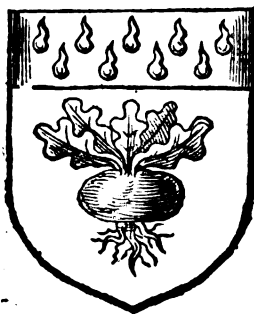


Gutte de Larmes.

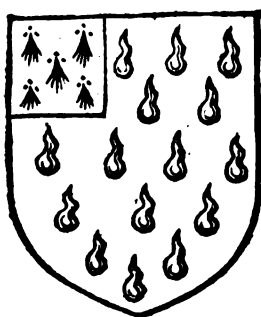
He beareth *Argent, Gutte de Larmes, or de Larmettes*, a *Cheueron voided Sable*, by the name of *St. Maure*. This is that other humor before mentioned: and this *Bearing* is called *Gutta de Larmes*, *Quia ex Lacrymarum guttis constant*, because they represent *Drops of Teares falling*; these *Gutta*, are alwaies vnderstood to be of colour *blew*.

In blaſoning of *Coate-armours* charged with *drops*, you must euermore consider the *substance* whereof they are, and to giue them a *denomination* accordingly; so shall you not need to name their *colour* at all, forasmuch as by their *substance*, their *colours* are easily conceiued: whereof I will giue you some few examples in these *Escucheons* next following; which albeit they may seeme to be vnduely bestowed with these, yet in respect of their vniforme maner of *bearing*, to wit, by *drops* (as the former) I haue chosen rather to sort them together with these, then to bestow them confusedly vnder seuerall heads.

Hce

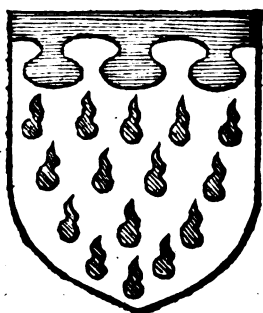


He beareth *Sable* a *Turnip Proper*, a *chiefe Or*, *Gutte de Larmes*. This is an eatable and wholesome roote A Turnip proper. and yeeldeth great reliefe to the poore, and prospereth best in an hote sandy ground, and may signifie a person of good disposition, whose vertuous demeanour flourisheth most prosperously euen in that soile where the scorching heate of *Enuy* most aboundeth. This roote differeth much in nature from that whereof it is said: *And that their should not bee among you any roote that bringeth forth Gall and Wormwood.* Deut. 29. 18.

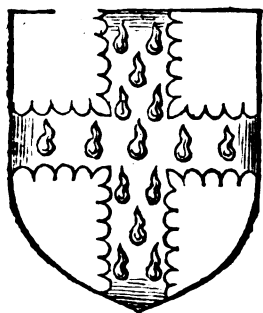


He beareth *Sable*, *Gutte de Eau*, a *Canton Ermine*, by the name of *Dannet*. This word *Eau* is a *French* word, Gutte de Eau. and signifieth the same that *Aqua* doth in *Latine*: which is as much to say, *He beareth drops of water*: if he should blason it in *English*, the proper colour thereof is *Argent*. This had bene a worthy *Escocheon* for a Souldier of that *Christian Legion* called *Fulminatrix*, at whose praier in a great drouth, God powred downe raine in the sight of the *Heathen*, as *Eusebius* testifieth; and yet they were no *Fresh-water Souldiers*,

but were as ready to haue embrued their *Escocheons* with *drops of blood*, as to haue thus sprinkled them with *drops of Raine*.



He beareth *Argent*, *Gutte de Poix*, a *Chiefe Nebule*, *Gules*, by the name of *Roydenhall*. This word *Poix* Gutte de Poix. is a *French* word, and is the same that we call *Pitch* in *English*. This *Coate* serueth aptly to giue warrantize of the *bearing of Chieffes*, consisting of some of the *bunched lines* before mentioned in the first *Section*. There are *Ordinaries* framed of sundry other the former sorts of *lines*, before expressed in the first *Section*, which I leaue to the stricke obseruation of the curious serchers of those things.



He beareth *Argent* a *Crosse Ingrailed*, *Sable*, charged with *Gutta de Or*, by the name of *Milketfield*. These Gutte de Or. drops may be vnderstood to be drops, either *fusible* or *molten*, *s Gold*, either molten in the fire, or otherwise liquefied, whereby it may be distilled drop-meale.

Note, that if such kind of *Drops* be *Or*, then shall they bee taken as representations of *fusible* or *liquid gold*: if they be *Vert*, then shall they be taken to Note. be *Drops of oile Oliue*, as hereafter shall appeare, when I shall speak of *Coate-armor*.

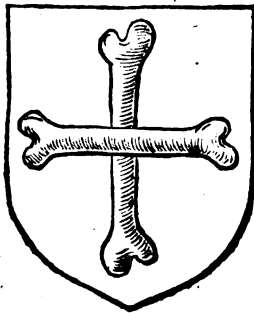
Q

armours, whose fields haue no *Tincture predominating*. But to returne to the *humor* of *Blood* (from which we haue vpon occasion hitherto digressed) it is infallible that there is no *Animall* or *living creature*, but hath in it, either blood or some other kind of hote humor in quality like therunto. *Animæ nim cuiusquæ animalis est in sanguine*, Leu. 17. And the generall receiued opinion is, that the life of all things doth consist, in *calido & humido*, which is the temperature of *blood*, or of that *humor* that serueth in stead of blood to nourish and preferue life.

These *Humors* before mentioned, in respect of their moist and fluent nature, doe stand in need of some other thing to containe them : and such containing parts, are either the *outmost includer* which is the *Skinne* (of which we haue already spoken in the *First Section*, where we intreated of *Furres*) or the whole *body* it selfe, with the seuerall members and parts thereof; all which because they need their supports, those we will first speake of, and so descend vnto the whole bearings and parts.

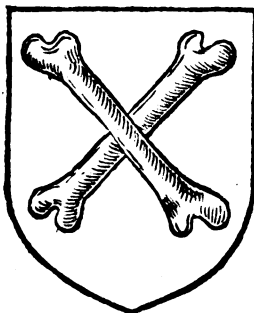
Parts of support wherof we haue vse in *Armes*, are those solide substances which sustaine the body, *viz.* the *Bones*, whereby the *body* is not onely vnderpropped, but also carried from place to place, by helpe of their *ligatures* and *Sinnowes*. Of the vse of these in *Coate-armour*, you shall haue examples in these *Escucheons* next following.

A shin bone
surmounted
of another.



He beareth *Sable*, a *Shinnebone* in *Pale*, surmounted of another, in *Crosse*, *Argent*, by the name of *Baines*. I doe giue this forme of *blazon* hereunto, because the first lieth neerer to the *Field* then the other doth, for they cannot be properly said to bee a *Crosse* of bones, because they be not incorporated one with another, but are diuidedly seuered by interposing the purflings.

Two shinne
bones Saltir-
waies.



He beareth *Sable*, two *Shinne bones* *Saltirewaies*, the *sinister* surmounted of the *dexter*. To this *Coate-armour* I giue the *blazon* vsed in the former for the reason before deliuered. Concerning bones, *Iesus Syrach* recording the fame and vertues of *Iosua*, *Caleb*, and *Samuel*, saith, *Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children*. Eccles. 46. 12. And though they seeme, like the withered bones in *Ezechiels* vision, yet shall they reuiue againe by vertue and power of him, who died on the *Crosse*, and of whom it was said, *Not a bone of him shall be broken*. Thus in brieft you see the vse of these parts of support.

SECT.

SECT. III. CHAP. XII.



IN following the tract which our *Method* first chalked out vnto vs, we are at length come to such *Blazons* as do present to the eie those *sensitiue* things which wee called the *Containing*, because they are the mansion, in which not onely the *bloud* and *spirits*, but also the *bones* (which wee named the parts *sustaining*) are enclosed. These are *Animals* or liuing creatures, with their parts and members. An *Animal* is any substance consisting both of a *Body* fitted for diuers functions, and of a *Soule* giuing *Life*, *Sense*, and *Motion*. In the handling whereof, it might be a *scruple*, whether the *bearing* of such creatures *whole* should haue precedence in their *bearing* before their *parts*, and also in what ranke and order the seuerall kindes of creatures are to be *marshalled* by vs, that thereby the dignitie of their *bearing* may be best conceiued; because the dignitie of those things that are *born* in *Coat-armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*, in the displaying of their *Ensignes*: for taking away these *scruples*, I hold it requisite before I proceed to giue *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignitie of these *Animals*, heereafter to be handled, is to be accounted of, either in a *relative* respect of things of *distinct Natures* compared one to another, or in a *comparatiue* reference of *Animals* of the same kinde, each to other.

Definition of Animal.

This *dignitie* cannot bee better vnderstood, then by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerfull *Disposer* of all things, did obserue, not onely in the creation of the *caelestia*ll, but also of the *elementarie* parts of the *World*, with their seuerall *Ornaments*, wherein he obserued a continuall progresion from things of *lesse perfection*, to things *more perfect*. For was there not a *Chaos*, without forme, and void, before it came to that admirable beautie, whereof it is said, *Loe, it was very good*? In the *Caelestials*, the *Sunne* (the glory thereof) was made after the *Firmament*, and the *Night* was before the *Day*. In the *inferiour bodies*, the *vegetables*, as *Trees*, &c. were made before *sensitiue* and liuing creatures; and amongst these, the *Fishes* (which haue neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Fowles*; and both of them before *terrestriall creatures*; and al of all sorts before *Man*, made after *Gods Image*, for whose seruice all other things were made, as he was made for *Gods seruice*. Moreouer, in the creation of *Man*, the *Body* was before the *Soule*, which yet is a thing incomparable of more perfection.

Dignitie of Animals how vnderstood.

Order of God in nature.

By this rude draught of *God* and *Natures* admirable *Method*, you may conceiue the *naturall dignitie* of those *creatures*, as often as they shall occurre in *Armorie*. But as *Art* hath not alwaies the same *end* which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwaies alike in attaining their *ends*: for *Natures* processe is a *simplicibus ad composita*, from the single parts to the whole, whereas *Art* descendeth from the *compounds* to the *simples*: in imitation whereof, we shall in this our progresse, follow this course, that first euery whole *bearing* of any *Animall*

Diuers ends of Art and Nature.

shall

Q 2

Whole bearing needfull to bee first knowen.

shall precede, and then such *parts* and *members* thereof as vsually are borne; for so euery one that first hath scene the *whole*, will discern the *parts* the better, whereas he that seeth a *part* (hauing neuer scene the *whole*) knoweth not whereof it is a *part*.

Twofold dignitie.

Neither must we heere precisely esteeme the *worth* of euery *bearing* by this order of *Nature*, because *Art* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *use*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may haue a twofold relation; the one betwixt *Animals* of diuers kindes, as a *Lion* and a *Spaniel*, a *Wolfe* and a *Lambe*; the other betwixt things of one kinde, as *whelpes* of one *litter*, whereof yet one may be nobler then the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the liuing things before mentioned, as well *vegetable* as *sensitiue*, haue their *peculiar vertues* worthy *imitation*, as also their particular *vices* to be eschewed, and that it is a chiefe glorie to *Gentlemen of Coat-armour*, to haue their *vertues* displaid vnder the types and formes of such things as they beare; it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the *world* that he hath the like in himselfe: for it is rather a dishonor then a praise for a man to beare a *Lion* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *Ships* which beare the names of *Dread-nought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true *generous* mind will endeouour that for his *selfe-vertues* he may be esteemed, and not insist only vpon the fame and merits of his *Progenitours*, the praise whereof is due to them, and not to him:

*Nam Genus, & Proauos, & quæ non fecimus ipsi,
Vix ea nostra voco. —*

*Great Birth, and Bloud, and Auncesors high worth,
Call them not thine, but what thy selfe bringst forth.*

Rule 1.

And now we will proceede to some particular precepts, concerning things *Sensitiue* borne in *Coat-armour*. Whercin first obserue, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense; that is, according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example: the *Fox* is full of *wit*, and withall giuen wholly to *Filching* for his pray: If then this be the *Charge* of an *Escutcheon*; we must conceiue the *qualitie* represented, to be his *wit* and *cunning*,

Rule 2.

but not his *Pilfering* and *Stealing*, and so of all other. All *Beasts* of *Sanage* and fierce nature, must be figured and set foorth in their *Most noble* and *Fierce action*; as a *Lion Erected* bolt vpright, his *Mouth* wide open, his *clawes* extended (as if hee were prepared to rent and teare;) for with his *Teeth* and *clawes* hee doth exercise his fiercenesse: In this forme he is said to possesse his *Vigor* and *Courage*; and being thus formed, he is said to be *Rampant*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedetentim* step by step; which forme of action (saith *Cassan*.) fitteth their *naturall* disposition, and is termed *Passant*:

Rule 3.

All sorts of placable or *Gentle-nature*, must be set foorth according to the most noble and *Kindlie action* of euerie of them; as a *Horse Running* or valting, a *Greyhound coursing*, a *Deere Tripping*, a *Lambe going*, with a smooth and easie

Rule 4.

pace, &c. When you describe any *Beast*, you must euer preferre the *Right foot*

Rule 5.

before

before the *Left*, for that euerie *Beast naturallie*, first moueth the *right foot* in his going, and then his *left*: because *Pars dextra* (saith *Aristotle*) *est principium motus*, *The right side is the beginning of motion*: and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, ut in omnibus dispositionibus suis sit secundum cursum naturæ*: That is the best disposition of euery creature, which is most agreeable to Nature. Notwithstanding that the *Bearing* of things properly (whether *vegetable* or *sensitiue*) is specially commended, yet must not such peculiar commendation bee extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne properly: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they bee as ancient as the former, and their *Bearers* of equall estate and dignitie; which is not the least respect that must be holden in the esteeme of *Coat-Armour*, *Quia Arma nobilitatem sumunt à persona gestantis*: *Armes are honoured by the Bearers*. And sometimes the *variation* from the *propertie* may be of purpose to represent some other *qualitie*, which may be no lesse honourable then the *proper*. Besides, it is one thing to beare a liuing creature, in colour or in *action* diuers from Nature; and another, to beare him *repugnant* or *contrarie* to Nature: for the former may be borne commendably, but this latter sort of *Bearing* is holden disgracefull, or rather is condemned for *false Armes*, and therefore not worthie of *Bearing*. In the *Blazoning* of things borne in their *naturall colour*, whether the same be *cælestiall* or *sublunar*, it sufficeth to say, Hee beareth this *Sunne*, *Moone*, *Starre*, *Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*, &c. *Proper*; without naming of any colour: for by *Proper* is euermore vnderstood his *naturall colour*.

As touching the *Dignitie* of things borne in *Coat-Armour*, I haue already shewed how the same is to be reckoned in the *Order of Nature*; but if it be considered according to vulgar estimation, then we must hold this for an obseruation that seldom faileth, that sith euery particular *Empire*, *Kingdom*, and *Nation* haue their distinct *Ensignes* of their *Soueraign iurisdiction*; looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swaieth the *Soueraigntie*, doth beare for his *Roiall Ensigne* in each particular nation, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lion* chieflie esteemed with vs in *England*, because he is borne by his *Maiestie*, for the *Roiall Ensigne* of his *Highnesse Imperiall Soueraigntie* ouer vs: So is the *Bearing* the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flower-de-lice* amongst the *Frenchmen*. *Four footed Beasts*, whether they be *Borne Proper* or *Discoloured* (that is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* then either *Fishes* or *Fowles* are, in regard they do containe in them more worthie and commendable *Significations* of *Nobilitie*. Amongst things *Sensitiue*, the *Males* are of more worthie *Bearing* then the *Females*. Some man perhaps will tax me of inconsideration, in not treading the vsuall steps of *Armorists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lion* (in respect of his *regall soueraigntie*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the proiect of my prescript method hath tied me to another forme, and doth enforce me to preferre other beasts in place, before those which otherwise are preferred in *dignitie*. And albeit I cannot say there was any priority of time in the

creation

Priority to
be obserued.

creation of *Beasts*, because *God spake the word, and it was done, he commanded, and they were created*; neuerthelesse, in regard of *discipline*, there is a *priority* to be obserued, wherein those things that doe promise vs a more easie accesse to the distinct knowledge and vnderstanding of the succeeding *documents*, ought to haue the precedence.

The Authors
prefixed
order.

The order that I prefix to my selfe in treating of these *Beasts*, shall concurre with the Table of this present *Section*, pag. 80. as first to set downe *Animals* of all sorts liuing vpon the *Earth*: secondly, such as liue about the *Earth*, as *Fowles*: thirdly, *Watery Creatures*: and lastly, *Man*. And because of the first sorte, some are *Greſſible* hauing feete, and some *creeping* or *Gliding*, as *Serpents*: we will beginne with the *Greſſible*; and first with such *Beasts* as haue their feet solid or *Vndiuided*, or (as I may terme them) *Inarticulat*, that is to say, without toes; then will I proceed to such as haue their *Feet* cleft in *two*, and lastlie to *Beasts* that haue their *Feet* diuided into many.

SECT. III. CHAP. XIII.

Use of de-
monstra-
tions.



Bearing of
beasts, of
whom bor-
rowed.

Having deliuered diuers *Rules* and *Observations* concerning liuing things and their parts in *Genere*, I will now annex such examples as may demonstrate these seuerall sorts of *bearing*, forasmuch as *demonstrations* giue life and light to ambiguous and doubtfull *precepts*, as *Aristotle Ethic. 7.* noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur post orationes dubitabiles: Demonstrations are euer best, after doubtfull passages.* Of these briefly, as in the next *Escocheon*. The inuention of *Armes* wherein *Beasts* or their parts are borne, are borrowed (saith *Sir Iohn Ferne*) from the *Hunnes, Hungarians, Scythians* and *Saxons*, cruell and most fierce *Nations*, who therefore delighted in the *Bearing* of *Beasts* of like nature in their *Armes*, as *Lions, Beares, Wolues, Hyenes*, and such like; which fashion likewise came into these our Countries when those barbarous people ouer-ranne with conquest the *West* part of *Europe*. Now to the end that the *Rules* and *Observations* formerly set downe, may receiue both life and warrant by precedents, I will now exemplifie them in their order. And first of *whole-footed Beasts*, with their Members.

Bearing of
Beasts and
their parts.



Honorable
bearing of
parts.

Pride of the
Elephant.

He beareth *Gules*, an *Elephant*, *passant*, *Argent*, *Tufted Or*, by the name of *Elphinston*. Concerning these *Armes* that are formed of *Beasts*, it is to be obserued, that generally, those are reputed *More noble* which do consist of *Whole Beasts*, then are those that are formed of their parts: yet sometimes the *parts* may bee giuen for some such speciall seruices as may be no lesse honourable then the *whole bearing*. The *Elephant* is a *Beast* of great *Strength*, but greater *Wit*, and greatest *Ambition*; insomuch that some haue written of them, that if you praise them, they will kill themselves with labor; and if you commend another about them, they will breake their hearts with emulation. This beast is so proud of his strength, that hee neuer bowes himselfe to any, (neither

(neither indeed can he) and when he is once downe (as it vsually is with *proud great ones*) hee cannot rise vp againe. It was the manner of such as vsed the force of *Elephants* (in set battles) to prouoke them to fight by laying before them things of *Scarlet* or *Crimson* colour to make them more furious: as wee may see 1. *Machab.* 6.34. *And to prouoke the Elephants for to fight, they shewed them the blood of Grapes, and Mulberries.* Furthermore they were placed in the strength and heart of the battle. As in the same Chapter appeareth, where it is said, *And they set the beastes according to their ranges, so that by euery Elephant there stood a thousand men armed with coats of maile and Helmets of brasse vpon their heades; and vnto euery Beast were ordained fye hundred Horsemen of the best,* Ibid. 35. *Which were ready at all times wheresoeuer the beast was: and whitherso- euer the beast went, they went also and departed not from him,* Ibid. 36. The hugenessse and incomparable strength of this beast, may be conceiued by this, that he bare thirty two fightingmen in strong Towers of wood fastened vpon his backe. As we may see expressely set downe in the same Chapter, in these words: *And vpon them were strong Towers of wood that couered euery beast, which were fastened thereon with instruments: and vpon euery one were thirty two men that fought in them, and the Indian that ruled him:* Ibid. 37.

Elephants
how prouo-
ked to fight.

1. Mac. 6.34.

The incom-
parable
strength of
the Elephant



Hee beareth *Sable* on a *Fesse* betweene three *Elephants* heads, *Errased Argent*, as many *Molets* of the first, by the name *Pratte*. When any part is thus born with ligges, like peeces of the flesh or skinne, depending, it is termed *erasing*, of the *Latine* word *erado*, to *scrape* or *rent off*, or of the *French*, *Arrasher*, of the same signification. This being the first place of such bearing, I thought good heere to obserue that this *Erasing* and *Couping* are the two common accidents of parts borne. *Couping* is when a part is cut off

smooth, as in this next example.



The *Field* is *Purpure*, the *Proboscide*, *Truncke*, or *A* *Proboscide* *Snowt* of an *Elephant*, in *Pale Couped*, *Flexed* and *Reflexed*, after the forme of a *Romane S*, Or. *Bara pag.* 147. setteth down this for the *Coat* of *Cyneus* King of *Scythia*, where also he noteth that *Idomenes* King of *Thessaly*, the son of *Deucalion* did beare *Gules* a *Proboscide* of an *Elephant* after this manner *Argent*. The *Elephant* hath great strength in this part, and vseth it for his *Hand*, and all other *uses* of *agilitie*, wherein *Nature* hath recompensed the vnaptnesse of his *legges*, which other

beasts do vse to such seruices. The *Roman Histories*, do relate of an *Elephant* of a huge greatnesse caried in a shew about *Rome*, which (as it passed by) a little boy pried in his *Proboscis*, therewith beeing enraged hee cast vp the child a great height, but receiued him againe on his *Snowt*, and laid him down gently without any hurt, as if the *beast* had considered, that for a *childish* fault, a *childish* *fright* were reuenge enough.

Hee

A Fesse between three Horses.



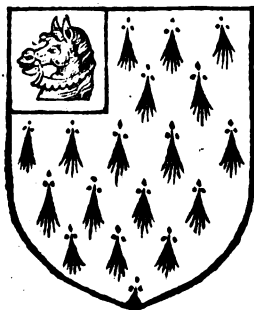
He beareth *Sable*, *A Fesse betweene three Horses passant*, *Argent* by the name of *Stampe*. A horse erected bout vpright, may bee termed *enraged*, but his *noblest action*, is expressed in a *Saliant* forme. This of all *beasts* for mans vses, is the most *noble* and behooffull either in *Peace* or *Warre*. And sith his *seruice* and *courage* in the *Field* is so eminent, it may bee maruelled why the *Lion* should be esteemed a more honourable *bearing*. But the reason is, because the *Horses* seruice and strength is principally by helpe of his *Rider*, whereas the *Lions*, is his owne : and if the *Horse* be not *mounted*, he fights *auerse* turning his *heelles* to his aduerlary, but the *Lion* encounters affront, which is more manly. It is obserued of the *Horse* (as also of other *wholefooted beasts*) that their *Legges* are at the first as long as euer they will be: and therefore young *foales* scratch their *Eares* with their *hinder foot*, which after they cannot doe, because their *legges* grow onely in *biguesse*, but not in length. *Plin. lib. 11. cap. 48.*

A Horse head couped.



He beareth *Gules* a *Horsehead, Couped Argent*, by the name of *Marshe*. The neighing of the *Horse* is a token of his great courage, as appeareth, *Iob 39. Hast thou giuen the Horse strength, or couered his Necke with neighing?* Whole *fiercenesse* also he singularly describeth thus : *He swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noise of the Trumpet. He saith among the Trumpets, Ha, Ha, He smelleth the battle a farre off, and the noise of the Capitaines and shouting.*

A Horsehead couped on a Canton Ermine.



He beareth *Ermine* on a *Canton, Sable*, a *Horsehead, Couped Argent*, with a *Bitte* and *Raines, Gules*, by the name of *Brixston*. The vndantable *Courage* of the *Horse*, *Iob* in the forecited Chapter doth pourtrait most liuely, saying : *Hast thou made him afraid as the Grasshopper? his strong neighing is fearefull. Hee diggeth the valley, and reioiceth in his strength, and goeth forth to meete the Harnessed man. He mocketh at feare, and is not afraid, and turneth not backe from the sword. Though the Quier rattle against him, the glittering speare and the shield. To gouerne him no lesse needful is the Bit and Raines sometimes to hold him in, then is the Spurre to put him forward : and therefore David likens an vnruely man, to a Horse, which thou must keepe in with Bit and Bridle, lest he fall upon thee.*

Hee



Hee beareth *Argent*, a *Fesse* betweene *three Asses* ^{Three Asses} *Passant*, *Sable* by the name of *Askewe*. The *Ass* is the ^{passant.} liuely *Embleme* of *patience*, whom therefore our blef-
 sed Sauour (being *Patience* and *humility* it self) hono-
 red with his owne riding; which haue made some to
 fancy euer since that time, that the *blacke line* on the
 ridge of all *Asses* backs, thwarted with the like ouer
 both the *shoulders*, is stamp't on them as the *Marke* of
 his *Crosse* whereon he was to shew his *patience* by suf-
 fering for vs. But because men account *Patience* ra-

ther a *stupidity*, then a commendable *vertue*, therefore they haue turned the
Ass to be an *Embleme* of *reproch* and *dulnesse*: and some thinke the first cu-
 stome of noting a *Cuckald* with the *forke* of two fingers (which we call *Hornes*)
 was an imitation of the *Asses* long *Eares*, which he seemed worthy of for his
folly, whom a *wily woman* could make such an *Ass*. But there are many such
 cared creatures which cannot *bray*.



He beareth *Argent*, an *Asses head Erased*, *Sable*, by ^{An Asses} the name *Hocknell*, *Cheshire*. In the second of *Kings*, ^{head erased} we read that *Benhadad* King of *Aram*, did beset the
 Citie of *Samaria* with his Host, and laid so strait siege
 thereunto, as that an *Asses* head (which as it seemeth
 was reckoned amongst things of least esteeme) was
 valued at fourescore peeces of Siluer. Which per-
 haps gaue occasion vnto the old Prouerb: *Asini caput*
ne laues Nitro: Wash not an *Asses* head with Niter;
 which is a matter white like salt and full of holes as

a *Spunge*: whereby we are admonished not to bestow our time, charge, and
 trauell in matters of small moment: and not (as wee say in our *English pro-*
aerbe) make more adoe about the *broth* then the *meat* is worth.



Hee beareth *Gules*, a *Mule passant*, *Argent*, by the ^{A Mule pas-} name of *Moyle*. The generation of *Mules* seemeth to ^{sant.} be the inuention of *Anah* the sonne of *Zibeon*. For it
 is said, *Genesis* 36. *This was Anah that found Mules in*
the wildernesse, as he fed his Father *Zibeons* *Asses*. Who
 not contented with those kindes of beasts which God
 had created, found out the monstrous generation of
Mules, betweene an *Ass* and a *Mare*. A *Mule* depi-
 cted passant, hath his chiefeft grace.

SECT. III. CHAP. XIII.

Beasts wholefooted.



Fourefooted Beasts armed with hornes

AFTER *Beasts wholefooted*, succeed those, who are *clouen-footed*, whether into *two parts* or more. And first, for those which haue their feet diuided into two parts onely, they are for the most part *Armed with hornes*, as the following examples shall illustrate. And by the way this must be noted, that these *horned beasts*, besides that their members are borne *Couped*, and *Errased* (like other *Beasts*) haue also their *heads borne Trunked*: an accident that seldome befalleth *Beasts* of *other kinds*. Which forme of bearing you shall heereafter see in due place.

A Bend with three Calues



He beareth *Argent on a Bend Sable, three Calues Or*, by the name of *Veale*. If these *Calues* liue to weare *Hornes* which differ either in *Metall* or in *Colour* from the rest of the body, then must there special mention of such difference in *Blazoning*, as you shall see in the next example. *Plinie* saith, that *Nature* seemed to sport her selfe in making such variety of *hornes* of *beasts*, as so many seuerall kinds of *weapons*, wherewith they come *armed* into the *Field*; for in some she hath made *knagged* and *branched*, as in *Red* and *Fallow deare*; In others *plaine* and *uniforme*, without *Tines*, as in *Spitters*, a kind of *Stagges* which thereupon are called in *Latine*, *Subulones*, and that their *hornes* are like to the blade of a *Shoomakers Awle*; but of all other, the *hornes* of the *Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke, as hardly can be resisted.

A Bul passant



He beareth *Ermine, a Bull passant Gules, Armed and unguled Or*, by the name of *Bewill*. The *Bul* is the ring-leader amongst ruther beafts, & through hope of his increase of breed, he is priuiledged to range in all pastures with free ingresse and egress. The *Bul* being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signifie their gratefulnesse for the laborious trauell of the *Oxe*, did stampe the similitude of an *Oxe* vpon a certaine coine which they called *Didrachma*, which piece contained two *Drachmaes*, which maketh of our mony little more then *Eleuen pence halfe peny*. Whereupon this *Prouerbe* was grounded, *Per linguam Bos inambulatur*: *The Oxe walketh up and downe with the tongue*. Reprouing thereby the dishonesty of those *Advocates*, that (hauing receiued *bribes* of the *aduerse part*) doe from thenceforth seeke to peruert and poison the cause of their *Client*, either by betraying of his cause to his *Aduersary*, or else by not *pleading*, or by *couenous* pleading, vtterly to defeate his *Clients* right. *Ab his & similibus ferua nos Domine*.

Hee



He beareth *Argent*, a *Bulles Head Errased Sable*, by the name of *Carfelack*. The *Bulles Head* may signifie a man enraged with desire of reuenge, whom nothing can satisfie but the vtter spoile and ruine of his aduersarie. The strength of the *Head* and the *Necke* of a *Bull* is very great, and his forehead seemeth to bee made for fright, insomuch as hee is of some thought to be named *Taurus*, à *toruitate*, in respect of his stern and gastly looke : his hornes are strong and sharpe, wherewith hee tosseth great and weightie beasts into

Bulles head Errased.

the aire, and receiueth them againe, doubling their eleuation with renewed rage and strength, vntill they be vtterly confounded.



The *Field* is *Luna*, a *Cheueron Mars* betweene three *Bulles heads Couped Saturne*, *Armed Sol*. This *Coat-armour* pertaineth to the *Right Noble Family* of *Thomas Bulleine Lord Hoo and Hastings, Vicount Rochford*, who was created *Earle of Wiltshire*, and of *Ormond*, by the renowned *King of famous memorie Henry the Eighth*, who married the *vertuous and beautious Ladie Anne* daughter of the same *Earle*, and *Mother* to the most *Glorious Queene Elizabeth*; the *memorie* of whose long, most prosperous, and flourishing *Gouernment*,

Cheueron betweene three Bulles heads couped.

be blessed and eternized to all future Posterities.



He beareth *Gules*, a *Cheueron* betweene three *Bulles Heads Argent, Armed Or*, by the name of *Baynham*. Some *Blazoners* (by what reason induced I know not) doe terme this kinde of *Bearing*, *Caboshed*, being deriued of the *Spanisb word Cabeça*, signifying a *Head*: but *Bara* a good *French Armorisft*, holdiug it impertinent, vseth not this word at all ; but *Blazoneth* it a *Bulles Head* only : because any *Head* thus borne, is vnderstood to be so cut off, as no part of the *Neck* be appendant to the same ; and therefore this *Blazon* will serue

Bulles heads trunked.

if any other *Head* chance to be borne in this kinde.



He beareth *Argent* on a *Mount Proper*, a *Stagge Couchant, Gules*, by the name of *Harthill*. The *Stagge* is a goodly beast, full of state in his gate and view, and (amongst *Beasts* of Chase) reputed the chiefe for princely game and exercise : and after hee hath beene honoured by the pursuit of a *King* in person, thenceforward he is innobled with the name of a *Hart*. It is obserued of him, that finding himselfe fat, hee euer coucheth and sculketh in secret places, to auoid chasing, as knowing himselfe worth following, and worth

Stagge on a Mount.

When called a Hart.

killing (as was said of the great *Stag* at *Killingworth*) but most unfit for flying.

A Stagge
standing.

He beareth *Sable*, a *Stagge* standing, *Argent*, attired and vnguled, *Or*, by the name of *Iones of Monmouthshire*. The *Stagge* which erst you saw *Couchant*, you now see standing, as listning to the approach of any danger. And nature hauing denied this beast other securities, yet hath indued him with two excellent fauours about others; the one, exceeding quicknesse of *hearing*, to foreknow his hazards, and so the sooner to preuent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hea-*

ring;) the other, *exceeding speed* of foot, to flie from the danger when it approacheth.

A Stagge
tripping.

He beareth *Argent*, a *Stagge* *Tripping Proper*, *Armed* and *Vnguled*, *Or*, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpton*) betokeneth sometimes one skilfull in *Musicke*, or such a one as taketh a felicity and delight in harmonie: Also, a man that is *wise* and *politicke*, and well *foreseeth* his times & opportunities: A man vnwilling to assaile the *Enemie* rashly, but rather desirous to stand on his owne *Guard* honestlie, then to annoy another *wrongfully*.

A Stagge
springing.

He beareth *Vert*, a *Stagge* *Springing* forwards, *Or*, by the name of *Gilliland*. *Pliny* saith, that *Hornes* are so mollified with waxe whilest they are yet growing vpon the heads of the beasts, that they may be made capable of sundry impressions, and are made diuisible into many parts: but *Nature* needed not this deuice, neither can *Art* forme a fashion of more stately decencie, then she hath done on the *Stagge*. All *Hornes* in a manner be *hollow*, saue that towards the pointed *tippe* they be solid and masie. Only *Deere*, both *redde* and

fallow, haue them solid thorowout.

A Stagge in
his full
course, pro-
secuted by a
brace of
dogges.

He beareth *Azure*, a *Stagge* in his full course, *Or*, hotly prosecuted by a *Brace* of *Dogges*, *Argent*, all *Bendwaies* and at *random*, by the name of *Yardeley*. Though *hornes* be assigned to the *Stagge*, *Bucke*, and other like *Beasts*, for *weapons*, both *offensue* and *defensue*, yet doe they seldome vse them to those ends; being therein like many *Gallants* well attired and *Armed*, but it is more for *shew* then for *vse*, when it comes to prooffe. So *Dauid* speakes of some, who carrying *bowes*, turned their *backes*; as hauing *Armes*, but wanting *Hearts*. And it may be, the *Hart* hath his name, as *Mons à mouendo*, for being *Hartlesse*: but sure it is, that all the *Armour* in the *Tower* is not enough to *arme* a *Dastards* heart.

He



He beareth *Vert*, a *Fesse*, betweene three *Bucks*, in full course *Or*, by the name of *Robertson*. This kind of *Deere* is called *Cervus Palmatus*, for the resemblance that his *Horns* haue with the *Hand* and *Fingers*. This *Beast* reposeth his safetie cheeflie in *Flight*, wherein he is verie swift in case of pursuit: his colour most commonlie *Sandie*, with a *Blacke strake* along his *Backe*; their *Sides* and *bellie* spotted with *White*, which *spots* they lose through age: their *Females* are more variable in colour, as being sometimes all *white*.

Three Bucks
in full course



He beareth *Vert*, a *Cheueron Argent*, betweene three *Robuckes* in full course, *Or*, by the name of *Robertson*. As very a *Coward* as this *Beast* is, which thus flieth with his *weapons*, yet two times there are when he dares turne head on his *foe*: the one is, when it is for his *life*, as when hee is chased out of breath, and his strength so spent, that he cannot by flight escape: *Desperatio facit audacem*: hee is more then a *Coward* that will not fight when he sees his case desperate: and therefore it is a generall rule in good policie, neuer to

Three Robucks
in full course.

put them to the vtmost exigent and extremitie, with whom we desire to preuaile: according to the old English prouerbe, *Compell a Coward to fight, and he will kill the Diuell*: which was the cause that the *Romans* landing in this *Kingdome*, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Stagges* courage is for his *Loue*, at which time hee will fight to the death with his *Riuall* or hinderer of his hot desire.

English Pro-
uerbe.



He beareth *Azure*, three *Buckes* tripping *Or*, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath a degree and measure of all the properties of the *Stag*, but commeth farre short of his *statelineffe* and *boldnes*, (for there are degrees of courage euen amongst *Cowards*.) And *Nature* hath made his *horne* rather broad, for a *defensue buckler*, then *sharpe* as the *Stagges* for the *thrust*. Their best qualitie is, that they are *sociable*, and loue to keepe together in *Heards*; which is the property of all harmlesse and peaceable creatures,

Three Bucks
tripping.

Sociableness
of fallow
Deere.

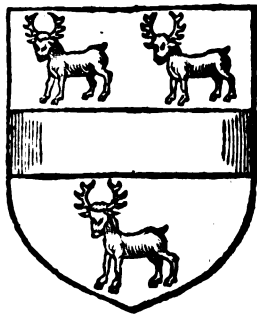
which are of comfort and courage only in company; whereas all *Beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *unsociable* man, was either a *Saint*, or a *Diuell*.

Hee

Staggess at
gaze.

Female
Deere
borne.

Arist. Top. 1.



He beareth *Argent*, a *Fesse Azure* betweene three *Staggess* standing at gaze or *gardant*, *Gules*, by the name of *Robertson*. Sometimes the females both of *Red* and *Fallow Deere*, to wit, *Hindes* and *Does*, as well as *Staggess* and *Buckes*, are borne in *Coat-armour* : but such bearing is holden lesse commendable then that of *Males*, because *Masculinum dignius est Feminino*, as *Aristotle* witnesseth, *Topic. 1. The Male is ever nobler then the Female*. To prooue that *Females* are borne also, I haue (out of many examples) selected one of rare *Bearing*, heere next following.

Hindes
counter-
tripping.

Plin. lib. 9.



Hee beareth *Sable*, two *Hindes Counter-tripping* in *Fesse Argent*, by the name of *Cottington*. *Pliny* in his *Naturall Historie*, *Lib. 9.* writeth, that among all sorts of *Beasts*, the *Males* are more stomachfull, and of greater courage then the *Females*, excepting in *Panthers* and *Beares* : and that those parts that *Nature* hath bestowed vpon *Beasts*, to serue them (as it were) in stead of *weapons*, as *Teeth*, *Hornes*, *Stings*, and other such like, she hath giuen them especially vnto the *Males*, as to those that are both better and stronger, and hath left the *Females* altogether disarmed : whereof *Martial* writeth in this maner :

Martial.

*Dente timetur aper ; defendunt cornua Ceruum :
Imbelles Damae, quid nisi prada sumus ?*

*The Boares Tuskes him protect ; the Hart trusts to his Horne :
We harme lesse arme lesse Hindes for prey are left forlorne.*

Staggess
heads cou-
ped.

Attires of
Gentle-
women.



Hee beareth *Argent*, three *Staggess Heads, Couped Sable*, by the name of *Rigmayden*. Some authors are of opinion, that the attires of *Gentle-womens Heads*, were first found out and deuised, by occasion of the sight of the *Horns* of this *Beast*, because they are seemly to behold, and doe become the *Beast* right-well : and that *Nature* bestowed *Horns* on them, more for *Ornament* then for *Assault*, appeares by this ; that they repose their safetie, rather in their *Speedie foot-man-shippe*, then in the strength of their *Heads*. The tines of the *Staggess Head* doe increase *Yeereley*, vntill he hath accomplished the full number of *Seuen Yeeres*, and then decreaseth againe.

He



He beareth *Gules*, *three Bucks Heads, Couped, Or*, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes* : For the greatest esteeme of the *Head* in *Coat-Armour*, is in respect of the more noble vse thereof ; for by it is the whole bodie governed and directed, and is called in Latine *Caput* : *Quia capiat omnes sensus*, and he that is a *Head* should bee suer to haue all his *Senses* about him, as the *Head* hath.

Three Bucks heads couped.



He beareth *Argent*, on a *Fesse Sable*, *three Stagges heads, Errased Or*, by the name of *Bradford*. *Lacie* (in his nobilitie) saith, that the *Head* of any *Beast* borne *Errased*, as this is, is one of the best manner of *Bearings*. The *Heads* of such *horned Beasts*, were wont to be held *Sacred* to *Apollo* and *Diana* ; perchance because *Diana* signified the *Moone*, which is herselfe a *horned Creature*, and *Apollo* for being a good *Bow-man*, deserued the *Horns* for his reward.

Three Stag heads errased.



He beareth *Argent*, a *Buckes Head Gules*, by the name of *Trye*. Of all the parts or members of *Beasts*, *Birds*, or other living things, the bearing of the *Head* (next to the whole bearing) is reckoned most honourable, for that it signifieth that the Owner of such *Coat-armour* forced not to stand to the face of his enemy.

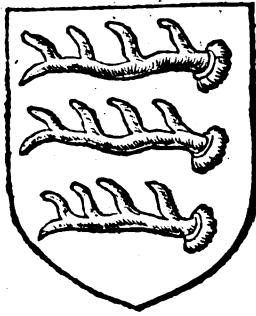
Bucks head trunked.



He beareth *Argent*, *three Raine Deeres heades, Sable*, by the name of *Bowet*. If you should haue occasion to make mention of the *Hornes* of any sort of *Deere*, by reason that they be of a different *Metall* or *Colour* from their bodies, you must terme them *Attired*. If (vpon like occasion) you shall speake of their *Clawes*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hoofe* or *Clawes* of a beast.

Three Raine-deeres heads

This

Three attires
of a Stagge.

*lian*us noteth.

This Field is *Sol. three Attires of a Stagge*, borne *Paly Barry, Saturne*. This *Coate-armour* pertaineth to the renowned Family of the most *High, Puissant* and *Noble Prince, Frederick* late *Duke of Wirtemberge*, and of *Tec. Count. of Mountbeliard, Lord of Heydenheib, &c.* and *Knight* of the most *noble Order of the Garter*. The *Stagges* hauing cast their *Hornes* doe skulke in secret and desolate places, because they find themselves disarmed and destitute of their former strength, which maketh them more carefull of their safety, as *A-*

An Vnicorne
Seiant.

no. But the great *esteeme* of his *Horne* (in many places to be scene) may take away that needlesse scruple.

He beareth *Argent*, an *Vnicorne Seiant, Sable, Armed, and Vnguled Or*, by the name of *Harling*. The *Vnicorne* hath his name of his *one Horne* on his forehead. There is another *Beast* of a huge strength and greatnesse, which hath but *one Horne*; but that is growing on his *Snout*, whence he is called *Rhinoceros*, and both are named *Monoceros*, or *one Horned*: it hath been much questioned amongst *Naturalists*, which it is that is properly called the *Vnicorne*: and some haue made doubt whether there bee any such *Beast*, as this, or

An Vnicorne
tripping.

Pooles, for feare of venemous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoeuer it be, this *Charge* may very well be a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilitie to doe good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly be called *manlinesse*: and that these two should confort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

He beareth *Gules* an *Vnicorne tripping, Argent, Armed & vnguled, Or*, by the name of *Musterton*. Touching the inuincible nature of this *beast*, *Iob* saith, *Wilt thou trust him because his strength is great, and cast thy labour vnto him? Wilt thou beleue him, that he will bring home thy seed, and gather it into thy barne?* And his *vertue* is no lesse *famoused* then his *strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Insomuch as the generall conceit is, that the wild beasts of the *Wilderneesse*, vse not to drinke of the

Hee



He beareth *Sable*, three *Vnicornes* in *pale*, *Current*, *Argent*, *Armed Or*, by the name of *Farrington*. It seemeth by a question mooued by *Farnesius* that the *Vnicorne* is neuer taken alieue; and the reason being demanded, is answered, that the *greatnesse* of his mind is such, that he chooseth rather to die then to be taken alieue: where in (saith hee) the *Vnicorne* and the *valiant minded souldier* are alike, which both contemne death, and rather then they will be compelled to vndergoe any base *seruitude* or bondage they will lose their liues.

Three Vni-
cornes cur-
rent.



Hee beareth *Gules*, three *Vnicornes* heads *Couped*, *Argent*, by the name of *Shelly*. The *Vnicorne* is an *untameable beast* by nature, as may be gathered by the words of *Iob*, cap. 39. *Will the Vnicorne serue thee, or wil he tarry by thy Crib? 13. Canst thou bind the Vnicorne with his band to labour in the furrow, or will hee plow the vallies after thee?* After all these *clouen-footed Beasts*, I will adde one more no way inferiour in *stomack*, and absolute resolution to any of the former.

Three Vni-
cornes head
couped.



Hee beareth *Argent* a *Boare* *passant*, *Gules*, *Armed*, *Or*, by the name of *Trewarthen*. The *Boare* though he wanteth *hornes*, is no way defectiue in his *Armour*, nay, he is beyond those formerly exemplified, and is counted the most absolute *Champion* amongst beasts, for that he hath both *weapons* to wound his foe, which are his *strong* and *sharpe Tuskes*, and also his *Target* to defend himselfe; for he useth often to rub his *shoulders* and *sides* against *Trees*, thereby to harden them against the stroke of his *aduersary*; and the shield of a

A Boar pas-
sant.

Boare well mannaged, is a good *Buckler* against that cruell *Enemy* called *Hunger*.



He beareth *Argent*, three *Boares* heads, *Couped Sable*, *Armed Or*, by the name of *Cradocke*. The *Boare* is so cruell and stomachfull in his fight, that hee foameth all the while for *rage*; and against the time of any encounter he often whetteth his tusks to make the more piercing. The *Boare* hath been much honoured by being the *Crest* of an *Earle*, which seemeth to be giuen to the House of *Vere*, because *verres*, is the name of a *Boare* in *Larine*.

Three Bores
heads cou-
ped.

SECT. III. CHAP. XV.

Beasts ha-
ving many
Clawes.



Therto of such beaſts as we call *Animalia biſulca*, which haue their feete parted onely into two *Clawes*: the next part of our *distribution*, containeth thoſe which are called *Multifida*, which haue many *Clawes*; of which ſort, are not onely, *Lions*, *Beares*, *Wolues*, and others of fierce and *rauenous kinde*, that liue by *Pray*, and *ſpoile*: but ſuch alſo as are of *timorous nature*, whoſe chiefeſt ſafety conſiſteth rather in ſwiftneſs of foot, then in any other meanes, as *Foxes*, *Hares*, *Conies*, and others of leſſe harmefull kinde, whereof I will giue particular examples: but firſt I will offer to your heedful obſeruatiſon, certaine *notes* aſwell of *generall*, as of *particular uſe*, concerning beaſts of this kind; not forgetting (by the way) ſuch *Rules* and *Obſeruatiſons*, as haue beene already commended to your regard, that eſpecially, touching mixt bearing, of *Ordinaries*, and common *Charges*, which muſt ſerue for a *regular direction* throughout our whole *Worke*. And in deliuey of theſe *Obſeruatiſons* and *Ex-amples* I hold it fit to begin with *Beaſts of fierce nature*; and firſt, with the *Lion*, reckened the *King of Beaſts*: *Dignioribus enim digniora loca ſunt danda, Hiſteſt perſon hiſteſt place.*

Opinion of
ſome French
Armorifis.

Rule gene-
rall.

Difference
betweene
the Lion and
Leopard.

Generous
Lions how
knowne.

Lions ſhaggy
Locks.

Some French *Armorifis* are of opinion, that the *Lion* ſhould neuer be made *Gardant*, or *full faced*, affirming that to bee proper to the *Leopard*: wherein they offer great indignity to that *roiall Beaſt*, in that they will not admit him (ſaith *Vpton*) to ſhew his *full face*, the ſight whereof doth terrifie and aſtoniſh al the *beaſts* of the *field*; and wherein conſiſteth his chiefeſt maiesty, and therefore may not be denied that prerogatiue. *Quia omnia Animalia debent depingi & designari in ſuo ferociori actu: ex illis enim actibus, magis vigorem ſuum oſtendunt.* All *Beaſts* ſhould be ſet forth in their moſt *generous action*, for therein they ſhew their chiefeſt vigour. As concerning the true *Note* whereby the *Leopard* is diſtinguiſhed from the *Lion*, *Vpton Lib. de Armis*, writeth thus, *Cognoſcitur Leopardus à Leone, quia Leopardus ubiq; depingitur habens naturaliter maculas nigras, cum groſſo capite, & eſt Animal planum non hiſpidum: Leo verò habet unum colorem, continuum, cum pectore hiſpido, cum certis iubis in cauda.* The *Leopard* is portraied with *blacke ſpots*, and a *great head*, and no where *ſhaggy*: whereas the *Lion* is of *one colour*, *ſhaggy breſted*, with a certaine *tuſt of haire* in his *traine*. So that it is euident that the *Leopard* is notably diſtinguiſhed both in *ſhape* and *colour*, and not by his full faced countenance as they dreame. Moreouer, *Vpton* ſaith, that he had often obſerued *Leopards* borne by diuers *noble men*, aſwell *halfe-faced* as *gardant*.

It is obſerued that the *generous nature* of the *Lion*, is diſcerned by his *plentiſfull ſhaggy locks* that doe couer his *necke* and *ſhoulders*, which are infallible tokens of his noble *courage*, eſpecially if thoſe his *locks*, be *criſped* and *curled*, and *ſhort* withall. Such *Lions* were thoſe whereof *S. Hierome* maketh mention, *In vita Pauli Eremitæ*, ſaying, *Talia in animo volente, ecce duo Leones ex interioris Eremitæ parte currentes, volantibus per colla iubis ferebantur*: Two *Lions* came running with their *ſhaggy lockes* wauering about their ſhoulders. Moreouer the *thickneſſe* of the *Lions Mane*, is a testimony of his *generous birth*, and by the ſame he is diſtinguiſhed from the *degenerate & Baſtard* race of *Leopards*, be-
gotte

gotten betweene the *Adulterous Lionesse* and the *Parde*, which are naturally deprived of this noble marke ; and not onely so, but they are also bereft of that bold and invincible courage, that the generous sort of *Lions* have. For these respects, the degenerate brood of *Lions* are called in Latine, *Imbelles Leones*, that is, *Heartlesse* or *Cowardly Lions* ; whereas the true *Lion* is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degeneravit* : That is generous which degenerateth not from his kinde : by which reason, a man of noble descent, and ignoble conditions, is not truly generous, because hee degenerateth from the vertues of his *Ancestors*.

Cowardly
Lions which.

Lions, *Beares*, *Wolves*, and other *Beasts* of rauening kinde, when they are borne in *Armes* feeding, you must terme them in *Blazon*, *Raping*, and tell whercon. To all *Beasts* of prey, Nature hath assigned *Teeth* and *Tallons* of crooked shape, and therewithall of great sharpnesse, to the end they may strongly seize vpon and deteine their *Prey*, and speedily rend and diuide the same. And therefore in *Blazoning* of *Beasts* of this kinde, you must not omit to mention their *Teeth* and *Tallons*, which are their only *Armour*: for by them they are distinguished from those tame and harmelesse *beasts*, that haue their *Teeth* knocked out, and their *Nails* pared so neere to the quicke, as that they can neither bite nor scratch with much harme. Those *Teeth* and *Tallons* are euermore in *Coat-armours* made of a different colour from the bodies of the *Beasts*: and therefore in *Blazoning* of *Beasts* of this kinde, when you speake of their *Teeth* or *Tallons*, you shall say they are thus or thus *Armed*. So likewise if you speake of their *Tongues*, you shall say they are thus or thus *Langued*.

Rule 1.

Rule 2.

The *Lion* (saith *Vpton*) passing thorow stonie places, doth contract his *Tallons* within his flesh, and so walketh on his feet, as if hee had no *Tallons* at all, keeping them exceeding choicely, lest hee should dull and blunt their sharpnesse, and so become lesse able to attach and rend his *Prey*. And this propertie seemeth not to be peculiar to the *Lion*, but common to all *Beasts* of *Rapine* : as *Pliny* ascribeth the same propertie to *Leopards*, *Panthers*, and such other, as well as to the *Lion*.

Propertie of
Beasts of Ra-
pine.

Not only *Lions*, but also all other *Beasts* of rauinous kinde, (according to *Bekenhawb*) doe bring forth their young in some part defective ; as *Lions* doe produce their whelpes dead, *Dogges* bring them forth blinde, *Beares* deformed and shapelesse, &c. For Nature would not they should attaine perfection in the wombe, in regard of the safety of their *Damme*, lest in their production they should spoile and rent her wombe by their *Teeth* and *Tallons*.

Defectiue
production
of beasts of
Rapine.
Natures
foresight
heerein.

Other more particular Rules there are concerning the diuers kinds and peculiar actions of *Beasts* of *Rapine*, which shall follow in their more conuenient places. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised Rules : *Præcepta enim quantumuis bona & concinna, mortua sunt nisi ipse auditor varijs exemplis ea percipiat* : Good and fit precepts are but dead, unlesse examples giue them life. Of which opinion was *Leo* the Tenth, when he said,

Other Rules
elsewhere.

*Plus valent exempla quàm præcepta,
Et melius docemur vita quàm verbo :*

*Examples are more forcible then Precepts,
And our liues teach more then our words.*

Lion dormant Standard of the Tribe of Iudah.



When Iudah seemed to sleepe.

(saith he) *Rex Iuda similis esse capit Leoni dormienti; neq; enim erectis iubis timorem suum late effudit, sed quodammodo accubuit in spelunca. Latuit tamen quadam occulta virtus sub illo sopore, &c.* The King of Iudah was then like a sleeping Lion, which did not shew his rage with his erected shagge; but did as it were lurke in his Denne, yet so as he lost not his Strength in this sleepe, neither durst any the most aduenturous to rowse him. This may bee true of the King of Iudah; but surelie the Lion of the Tribe of Iuda, doth neither slumber nor sleepe, though hee seemeth to sleepe; neither doth their vengeance sleepe who dare pro- uoke him. It is reported that the Lion sleepeth with his Eyes open; so should Gouvernours doe, whose Vigilancie should shew it selfe, when others are most at rest and secure.

Lion Couchant.



Generous minde.

animus facilius ducitur quam trahitur: The generous mind you may easier lead, then draw. So when the children of Princes offend, their Pages are whipt before them; and the Persians, if a Noble man offended, brought forth his Garment and beat it with wands.

Hee beareth Or, a Lion Couchant. The Lion couching after this manner, must not bee deemed to haue beenc compelled thereunto, but that hee hath so settled himselfe of his owne accord; for it is contrarie to his Magnanimous Nature to Couch by any chastisement, or to be corrected in himselfe; but if a Whelp or some other Beast be beaten or chastised in his sight, hee thereupon humbleth himselfe after this manner: But as touching himselfe hee must be ouercome with Gentlenes, and so is hee easiest wonne. *Generosus enim*

Lion Seiant.



Hee beareth Gules, a Lion Seiant, Argent. Though this forme and gesture hath affinitie with the former, yet the difference is easilie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceede from the most quiet, to the most fierce gesture and action.

The



The Field is *Mars*, a *Lion Passant, Gardant, Sol.* This was the *Coat-armour* of *William Duke of Aquitaine*, and of *Gwyn*, one of the *Peeres of France*, whose Daughter and Heire named *Elianor*, was married to *Henry the second King of England*: by reason of which Match the Field and Charge being of the same Colour and Metall, that the then *Royall Ensignes* of this Land were, and this *Lion* of the like Action that those were of; this *Lion* was united with those two *Lions* in one *Shield*: Since which time the *Kings of England*, have borne

Lion Passant
Gardant.

Union of
this with the
Armes of
England.

three *Lioncels Passant, Gardant*, as heereafter shall appeare.



He beareth *Argent*, three *Lioncels Passant Gardant* in *Pale Barre-waies*, *Langued* and *Armed Gules*. This *Coat-armour* pertaineth to the worthy Gentleman *Sir John Brograne Knight*, his Maiesties *Attorney Generall* of the *Dutchie of Lancaster*. In the *Blazoning of Armes* Rule. consisting of more *Lions* in a *Field* then one, you must terme them *Lioncels*, (according to *Leigh*) which is as much to say, as so many young or petite *Lions*. The reason of this *Rule* I take to be this, that inasmuch as the

Three Lion-
cels Passant
Gardant.

Reason
thereof.

Lion hath a *Prerogative Royall* ouer all *Beasts*, and cannot endure that any other should participate of the *Field* with him; *Quia Principes nolunt pares*, *Princes will admit no fellowes*, to the impeachment of their *Soueraigntie*; therefore the bearing of diuers *Lions* in one *Field*, must be vnderstood of *Lions whelpes*, which as yet haue not the feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated *Royall Soueraigntie* ouer all *Beasts*: But *Leones adulti participationem non admittre solent*: When they are of yeeres, they will know their owne worth. Note that this *Rule* must be vnderstood with a certaine limitation in some particular Cases, *Quia non est Regula adeo generalis, quin admittit exceptionem in suo particulari*: For this *Rule* hath no place in *Coat-Armours* composed of any of the honourable *Ordinaries*; because by reason of the interposition of such *Ordinaries* (saith *Leigh*) euery one of them is reckoned to be of as great dignitie as if hee were borne diuidedly in so many seuerall *Escucheons*, and that in respect of the *Soueraigntie* of the *Ordinarie* so interposed; for which cause, they haue the title of most worthy *Partitions*. And so shall you reckon of all other *Coat-armours* consisting of things so diuided. That *Lions* are borne with *Ordinaries*, is apparant by these following *Escucheons*.

Limitation
of this Rule.

Where this
Rule faileth.



Hee beareth *Gules* on a *Fesse Argent*, three *Lioncels Passant Gardant Purple*. These *Armes* appertaine to *Arnold Oldefsworth Esquire*, *Keeper of the Hanaper* of his Maiesties *High Court of Chancerie*. Such is the noble courage and magnanimitie of the *Lion*, as that in his greatest rage and furie he neuer doth tyrannize ouer those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

Lioncels
Passant
Gardant.

Parcere prostratis scit nobilis ira Leonis:

Tu quoq, fac simile, quisquis regnabis in orbe.

He

Lion Passant
parted per
Pale.



He beareth *Gules*, two *Barres Ermine*, in *Chiefe*, a *Lion Passant*, parted *per Pale*, *Or & Argent*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escoccheon* but halfe his face, whereby he is distinguished from the *Gardant*, which sheweth the whole Face. This *Lion Passant* seemeth to goe with more *confidencie* and *resolution*, but the *Gardant* with more *vigilancie* and *circumspection*; which both being ioined, doe make an absolute *Commander*.

Lion Saliant
how discerned.



His gesture
in prosecution.

Hee beareth *Or*, a *Lion Saliant*, *Gules*, by the name of *Felbridge*. The *Proper forme* of a *Lion Saliant*, is when his *right forefoot* answereth to the *Dexter corner* of the *Escoccheon*, and his *hindmost foot* to the *sinister base point* thereof. And he is termed *Saliant*, à *saliendo*; because when he doth prosecute his *Prey* he pursueth the same *leaping*, which action hee neuer vseth when he is *chased* in light, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of the *Field*, but to fly,

is a reproch; and therefore of all *gestures*, I neuer find any *Lion current*.

Lion Rampand
how knowne.



His gesture
in seazing.

of the *Lion* pursuing his *Prey*, so this sheweth his *gesture* in *seazing* on it when he hath attained it.

The *Field* is *Ruby*, A *Lion Rampand Pearle*. This *Coat-armour* pertaineth to that most *Honorable* Familie of the *Howards*. As touching the *bearing* of the *Lion* after this *manner*, I hold that then hee may be truly said to be *Rampand*, when he standeth so directly vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his *foote*, whereupon he standeth in a *perpendicular line*, and not by placing of the *left foot*, in the *Dexter corner* of the *Escoccheon*, as *Leigh* would haue it. As the former example sheweth the *gesture*



He beareth *Argent*, three *Lioncels Rampand*, *Gules*, a *Chiefe* of the *Second*, by the name of *Yeluerton*. The *Lion* (saith *Farnesius*) is a lively *Image* of a good *Souldier*, who must be *valiant* of *courage*, *strong* of *body*, *politicke* in *counsell*, and a *foe* to *fear*. Such a one was the most valiant *Prince Richard* the *Second*, surnamed *Cuer-d-lion*; whose renowned adventures, suited with all *courage* and *politicke care*, gaue him the eternal name of the *Lion-heart*.

He



Hee beareth *Or*, two *Lioncels Rampant, Combatant, Gules, Langued and Armed, Azure*. Notifying (saith Leigh) that these were two *Lions* of sundry *Regions*, which of manhood must combat, onely for government, for the *Lion* is as desirous of mastery as a courageous *Prince* is ambitious of *Honour*: which if it be in a iust title and claime is a *vertue* in a *King*, and no way to bee disliked; for it was a *Roiall Apothegme* worthy that great King, *Nemo me maior, nisi qui Iustior*; I acknowledge no king greater then my selfe, but he that is iuster.

Lioncels Rampant Combatant.

The signification thereof.



He beareth *Azure*, two *Lioncels Rampant, Endorsed Or*. This Coate (saith Leigh) was borne by *Achilles the Grecian* at the siege of *Troy*: and Leigh takes it to be a combat intended between two valiant men, and they both keepe appointment and meete in the *Field*, but the *Prince* fauouring both parties, taketh the matter into his hands, and then turne they backe to backe and depart the *Field*; for their stout stomachs will not suffer them to goe both one way, because it is counted an iniury to hardinesse to goe first

Lioncels Rampant Endorsed.

Signification of such bearing.

out of the *Field*.

There are yet other formes of bearing the *Lion* then are hitherto expressed, as in these next *Escocheons* may be seene.



The *Field* is *Mars*, a *Tricorporated Lion*, issuing out of the three corners of the *Escocheon*, all meeting vnder one head in the *Fesse point, Sol, Langued and Armed Jupiter*. A like *Lion* did *Edmund* surnamed *Crouch-back* (Earle of *Lancaster* and brother to *King Edward I.*) beare in *Deuice*. As appeareth by the *Seale* of the same *Edmund*; the circumference of which *Scale* containeth this inscription, *SIGILVM EDMVNDI FILII REGIS ANGLIAE*. Onely here in it differeth from this, that where the middle-

Lion Tricorporated.

A like Lion borne in Deuice.

Inscription of a Scale.

most of the bodies in this is borne *Rampant* and the other two descend from the corners of the *Escocheon*; contrariwise, in the *Seale* the two lowermost are borne *Passant*, and the third descendeth from aboue, and are al conioined in the Center of the said circumference. The like also was borne in *Deuice* by one of the *Ancestors* of the *Right noble and Honorable* the Lord *Carew*, now *Vicechamberlaine* to the *Queenes Highnesse*. But the *Field* of this was *To-paze*, and the *Lion Diamond*; moreouer the middlemost body of this was *Rampant*, and the other two after a sort *passant*.

Another like borne also in Deuice.

Hee

A Demy Lion
Rampant.

He beareth *Or*, a *Demy Lion Rampant*, *Gules*, by the name of *Mallory*. There are certaine formes of *bearing* much like vnto this at the first sight, but are diuers from it in *bearing*, and doe receiue a different forme of *blazon*, whereof good heede must be taken, *Quia diuersitas nominis denotat diuersitatem rei*, The diuersitie of names doth manifest the diuersity of things : inasmuch as names are significant demonstrations of things, and expresse notes of their differences ; in so much as if a man shall marry a woman by the

name of *Elenor*, her name being *Elizabeth*, it is of some holden that such marriage is in it selfe void, in respect that she is not the woman she was taken to be.

A Lion issuant.



He beareth *Azure* on a *Chiefe Or*, a *Lion Rampant*, issuant *Gules*, *Langued* and *Armed* of the first, by the name of *Markham*. This Lion is said to be *Issuant*, because he doth issue from out of the bottome of the *Chiefe*, and so must other things bee *blazoned*, which thus arise from the bottome thereof.

A Lion issuant.

A *Lion Issuant* borne in *Coate-armour*, is where the *Coate* is first charged with a *Chiefe* or other *Ordinary*, and after (by some occasion) some *Animall* is added thereunto, but is not subiect to the primary charge, but is borne ouer both the field and primary Charge, and is therefore called a *Lion Issuant*, *à gerendo*, because of such bearing all ouer.

A Lion nasissant.



He beareth *Or*, out of the middest of a *Fesse Sable* a *Lion Rampant*, *Nasissant Gules*, *Armed* and *Langued Azure*. This *Coate* was borne by *St. Henry Emme*, knight of the most Honourable Order of the *Garter*, and chosen companion thereof by *Edward* the third *King of England* when he did first erect and establish the same. This Lion is said to be *Nasissant*, because he seemeth to issue out of the wombe of the *Fesse*, *Quasi nunc esset in nascendo*. This forme of *Blazon*, is peculiar to all liuing things, that shall be found issuing

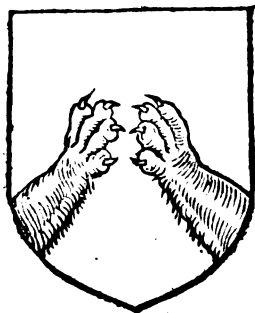
out of the Middest of some *Ordinary* or *Common Charge*.

A lions head
Errased.

Hee beareth *Argent*, a *Lions head Errased*, *Gules*, by the name of *Gouis*. Concerning the dignity of this part of the body, and how the same is preferred before all other the parts and members thereof, I haue formerly made mention, as also of the commendable bearing of *Members Errased*.

Errasing being a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer that hath seuered the head from the shoulders of some notorious turbulent or seditious person.

Hee



He beareth *Sable*, two *Lions Pawes*, issuing out of a *Dexter* and *Sinister* base points, erected in forme of a *Cheueron Argent*, Armed *Gules*, by the name of *Frampstone*. The fore feet of the Lion haue five toes vpon each foot, and the hinder feet but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired *Pray*. The Lions clawes are crooked and exceeding hard, with these hee carueth and rendeth his *pray*, and for this purpose he keepeth them very choicely and tenderly, and is no lesse care-

Two Lions
pawes Che-
ueron-wise.

full to saue them from blunting, then a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse.



Hee beareth *Argent*, two *Lions pawes*, *Errased* in *Saltire*, the *Dexter* surmounted of the *Sinister*, *Gules*. That *Lions*, *Panthers*, and *Leopards* doe hide their clawes within their skin when they goe or run, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their pray, lest they should be blunted and so become lesse seruiceable for the apprehension, retention, and diuision of their pray.

Two Lions
pawes erra-
sed and sur-
mounting
each other.



He beareth *Sable*, three *Lions pawes*, *Couped* and erected, *Argent*, Armed *Gules*, by the name of *Vsher*. Sometimes these pawes are found borne vpon *Ordinaries*, as in this next *Escocheon*, where there is a *Lions pawe* borne vpon a *Canton*. And you must obserue, that albeit I doe here vsf but one example for an instance, yet shall you by obseruation finde them born as well vpon other *Ordinaries* as on this.

Three Lions
pawes cou-
ped.

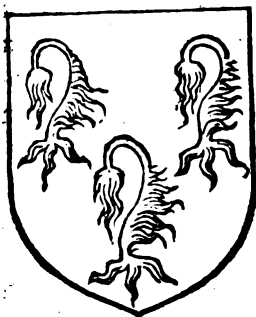


He beareth *Argent* on a *Canton*, *Sable*, a *Lions pawe* *Errased in Bend*, Or, by the name of *Bowtheby*. This one *Coate* doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*: the other, that it is borne after the maner or fashon of *Ordinaries*, as *Cheueron-waies*, *Crosse-waies*, *Saltire-waies*, &c. As by the precedent examples may appeare.

A Lions paw
on a Canton.

T

Hee

Three Lions
tailed er-
ased.

He beareth *Sable*, three *Lions tailed Erased*, *Argent*, by the name of *Carke*. The Lion hath great strength in his taile, the much motion whereof is a manifest token of anger: whē he mindeth to assaile his enemy he stirreth vp himselfe by often beating of his backe and sides with his taile, and thereby stirreth vp his courage, to the end he do nothing faintly or cowardly. The Lion when he is hunted, carefully prouideth for his safety, labouring to frustrat the pursute of the hunters by sweeping out his footsteps with his taile

as hee goeth, that no appearance of his tracke may bee discovered, whereby they may know which way to make after him.

A Tiger Pas-
sant.

He beareth *Argent*, a *Tiger passant*, *Regardant*, gazing in a mirrour or Looking-glasse, all *Proper*. This *Coate-armour* standeth in the Chancell of the Church of *Thame*, in *Oxfordshire*, in a *Glasse-window* of the the same Chancell, Impaled on the sinister side with the *Coate-armour* properly pertaining to the Family of *de Bardis*. Neere to this *Escutcheon* is placed this inscription, *Hadrianus de Badis Prebendarius istius Ecclesie*. The *Tiger* may well take place next to the *Lion*, it being a beast of great cruelty and incomparable

swiftnesse, whence some thinke the Riuer *Tigris* had his name. Some report that those who rob this *beast* of her *yong*, vse a policy to detaine their *Damme* from following them, by casting sundry *Looking-glasses* in the way, whereat shee vseth long to gaze, whether it be to behold her owne beauty, or because when she seeth her shape in the *Glasse*, shee thinketh shee seeth one of her *yong ones* and so they escape the swiftnesse of her pursute. And thus are many decciued of the *substance*, whiles they are much busied about the *shadowes*.

A Beare pas-
sant.

Hee beareth *Sable*, a *Beare passant*, *Argent*. It is written of the *shee Beare*, that shee brings forth her *yong ones* vnperfect and vnformed, like a *lump* of *raw flesh*, and licks it till it come to shape and perfection. Such are the works of many *Writers*, which haue not full perfection at the first birth: and so I suppose this of mine to be, which perhaps an after-view and licking (as it were) of a second cure may in time make more shapely. The *shee Beare* is most cruelly enraged against any that shall hurt her *yong*, or dispoile

her of them: as the Scripture saith, in setting forth the fierce anger of the Lord, that he wil meete his aduersaries, as a *Beare robbed of her whelps*. Which teacheth vs how carefull *Nature* would haue vs to bee of the welfare of our children, sith so *cruell beasts* are so *tender harted* in this kind.

He



Hee beareth *Azure a Wolfe Saliant, Argent, Langued and Armed Gules*, by the name of *Downe*. Some such *Ensigne* did *Macedon* the sonne of *Osiris* (sur-named *Iupiter* the *Iust*, whose Father was *Cham* the sonne of *Noah*) beare in his *Shield* at such time, as hee together with diuers of his brethren and kinsfolks, did warfare vnder the conduct of *Osiris*, as witnesseth *Diodorus Siculus*: *Osiridem duo filij virtute disparet, Anubis & Macedon, prosequuti sunt, uterque Armis usus est insignibus aliquo animali haud ab eorum natura*

A Wolfe Saliant.

disimili: nam Anubis, Canem; Macedon, Lupum, insigne Armorum tulit. Anubis (saith he) gaue a *Dog* for his *Deuice* on his *Armes*, and *Macedon* a *Wolfe*. This *Coate-armour* may serue to exemplifie that which I haue formerly deliuered, touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military Ensignes* did beare the *Wolfe*, as appeareth by *Vegetius Valturius*, and others.



Hee beareth *Gules, two Wolues passant, Argent*, by the name of *Low*. Vpon leaueth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments*, & places of great *assembly*, are accustomed to wrangle and shew themselves *contentious*; and (*quasi Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature, when they assemble together, to fall a *howling*. Some write, that those who suddenly looke on a *Wolfe*, doe lose

Two wolues passant.

their voice; it were fit, such *woluissh* and *snarling persons*, would looke on themselves in a *glasse*, and so be come more silent.



Hee beareth *Azure, two Barres, Argent*, on a *Canton Sable*, a *Wolues head Erased* of the second, *Langued* and *Armed Gules*. In *Chiefe* (for a difference) a *Crescant*, *Or*, surmounted by an other as the third. This *Coate-armour* pertaineth to *Sr. Roger Wilbraham, Knight*, one of his *Maiesties Masters of Requests in Ordinary*, and *Surueior of his Highnesse Court of Wards and Lsueries*. These few examples may serue for all *beasts of fierce kind*, which may be reduced vnto this head.

A wolues head erased.

Thus ending with the *Wolfe*, I will perclose this tract of *beasts of fierce nature*, comprehending al others of this kinde, as *Ounces*, *Linxes*, *Hyenaes*, *Panthers*, &c. vnder these before handled. Forasmuch as the greatest part of the generall *Rules*, as also of the sundry formes of bearing attributed vnto *Lions* and *Wolues* may be aptly applied to all, or the greatest part of other *beasts of like nature*.

SECT. III. CHAP. XVI.

Beasts lesse
harmefull.

Auing giuen *Examples of Beasts of Rauenous and Fierce kind*, that by maine force do prosecute and obtaine their *prey*: I will now proceede to the handling of *Beasts lesse Fell, and Harmefull*; of which number, some are *Wilde and Sauage*, other are *Domesticall and Sociable*, as *Dogges* of all sorts, of which I will first intreat; because the *Dogge*, whether it be for *pleasure and Game in field*, or for *thrift and garde at home*, deserueth a verie *high estimation*; and of all *Dogges*, those of *Chase*, are most in vse in *Armory*; whereof some prosecute their *prey speedilie*, others, more *leisurably*; of the first sort is the *Greyhound*, as in *Example*.

Greyhound
Passant.

He beareth *Argent*, a *Grey-Hound Passant, Sable*, by the name of *Holford*. Such *Dogges* as do pursue their *Game* with a more leasurelie pace, are *Hounds* fitted for all sorts of *Game*: As *Hart-hounds, Bucke-hounds, Harriers, Otter-hounds, Bloud-hounds, &c.* which are of some authors called, *Odorisequi canes, quia odoratu inuestigant*, for following by the smell; and *Cicero* calleth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the *Grey-hound* are called *Canes venatici, Dogges for the Chase*.

Talbot
Passant.Hardinesse
of English
Mastiffes.

Hee beareth *Azure*, a *Talbotte Passant, Argent*, by the name of *Burgoigne*. It is a generall obseruation, that there is scarce any *Vertue* incident to a man, but there are singular *Sparkes* and resemblances of the same in the sundry kinds of *Dogs*: For some are so courageous, as if they be in the encounter, you may cutte off a *Legge* or any *limme* before they will let goe their *Holdfast*: in which kind the *English Mastiffe* hath highest praise; insomuch that *Histories* report, that the *Romans* tooke *Mastiffes* hence, to carie in their *Armies* in stead of *Souldiers*: Some others haue beene so *Trustie* and *louing* to their *Masters*, as being by error lost, they haue refused meat, though it were to the death, till they saw their *Masters* againe. For their admirable *Propertie*, in finding any thing that is lost, in fetching any thing they are inioyned, in pursuing any man by the sent of his *Foot* after hee is *Fled*; it requireth a *Naturalists* large discourse, rather then the touch of a *Heralds pencill*.

He



Hee beareth *Or*, a *Fesse Dauncette*, betweene *three Talbottes Passant, Sable*, by the name of *Carrick*. These kinde of *Dogges* are called in *Latine*, *Canes sagaces*, for the tendernesse of their sent, and quicknesse of smelling, because thereby they doe readilie discover and find out the *Tracks*, *Fourmes*, and lodgings of *Beasts of Chase*, and of *Sauage kinde*: which done they doe prosecute their vndertaken *Chase* with open mouth, and continuall cry; that often times through hot pursuite they do so tire it, as that either it is taken vp by

Fesse Dauncette and three Talbotts.

the *huntef-man*, or do become a *prey* to themselves.



He beareth *Azure*, a *Fesse*, betweene *three Talbottes Heades, Erased, Or*, by the name of *Burton of Lindley*, in the *County of Leicesters*. To this *Head* must be referred all other *Sorts of Dogges of Prosecution*: As *Beagles*, *Terriers*, and such like, so called, *Quia feras sub terra prosequuntur*, (for that they prosecute their pray vnder the *Ground*, as the others doe aboue *Ground*) also *Land*, and *Water-Spaniels*, and such others. Now for the *Wild* or *Sauage* sort of *Beasts*, some do atchieue their *Prey* by *Subtill meanes*, as *Foxes*, *Ferrettes*, *Weasels*, *Cattes*, &c. some by prudent *Providence*, as the *Hedge-hogge*, *Squirrell*, and such like. Others also there are, whose care is, not so much how to come by their *Prey*, as that themselves become not a *Prey* to others; as *Hares*, *Comies*, &c. Of these brieflie, I will giue some few examples, to shew to what *Head* they are to be reduced, as followeth.



Hee beareth *Argent*, *two Reynards, Counter saliant in Bend*, the *Dexter surmounted of the Sinister, Saltire-like, Gules*, by the name of *Kadrod-Hard of Wales*. These are somewhat vnlike *Samsons Foxes*, that were tied together at the *Tailes*; and yet these two agree in *Aliquo tertio*: They came into the *Field*, like *two Enemies*, but they meant nothing lesse then to *Fight*, and therefore they passe by each other: like *two craftie Lawyers*, which came to the *Barre*, as if they meant to fall out deadlie about their *Clients* cause; but when

they haue done, and their *Clients* purses well *spunged*, they are better friends then euer they were, and laugh at those *Geese*, that will not belecue them to be *Foxes*, till they (too late) find themselves *Fox-bitten*.

He

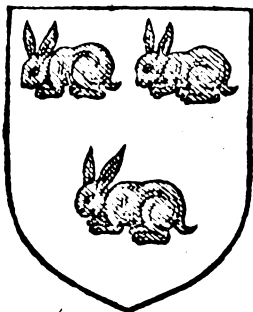
A Cheueron
betweene
three Squi-
rels Sciart.



Hee beareth *Argent*, a *Cheueron Azure*, betweene three *Squirrels*, *Seiant*, *Gules*, by the name of *Louell*. This *Beast* hath his name, *Sciurus*, or *Squirell*, by reason of the largenesse of his *Taile*, which shadoweth all his bodie : And is therein like one, who carefullie keeping the loue and affection of his *Followers* and *Retayners*, is sure they will stick to him, protect and shadow him in time of need: To whom those *Villaines* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying to them for *Shelter* and secret *Couerture* : And such a one was the faithlesse *Cartifman-dua*, to whom our renowned *British King Caractacus*, flying to hide himselfe, till hee might gather his forces together against the *Romans*, hee betraied him vnto his foes, to the ruine of this *Kingdome* : that *Infamous Queene*, had not *Caudam Sciuri*, a *Squirrels* shadowing *Taile* ; but *Caudam Draconis*, *Fierie* and *venemous*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Hedghog*, and such other. It resteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.

Three Co-
nies.



Hee beareth *Argent*, three *Conies Sable*, by the name of *Stroode*. *Conies* are bred in most Countreies, but in few are they so plentiful as in *England*. Amongst the *Baleares* they were so abundant as that the people made sure to *Augustus* to grant them a militarie company of *Pioners* to destroy them. Of this little *beast* it seemeth that men first learned the Art of vndermining and subuerting of *Cities*, *Castles* and *Towres*, by the industry of *Pioners*.

Three Co-
nies in a bor-
dure legrail-
led.



He beareth *Gules*, three *Conies Selant*, within a *Bordure Ingrailed Argent*, by the name of *Conisbie*. Though nature hath not given these *timorous kinds* of *beasts*, such craft or strength as to the former ; yet are they not destitute of their succours, in that they haue their strong *Castles* and *habitations* in the *earth*, and their food euer growing so nigh them, that they need not put themselves into danger except they list.

Hee



He beareth *Argent*, on a *Fesse Nebule Sable*, three *Hares heads Couped*, *Or*, by the name of *Harewell*. The *Hare* is a simple creature and reposeth all her safety in swiftnesse, wherein shee useth many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeouours of the *Huntsmen*. She naturally feareth the *Eagle*, *Hauke*, *Foxe* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfe same to bee sometimes

Three Hares
heads cou
ped Nebule.

Male, and sometimes *Femall*. Such a one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising bewixt *Iupiter* and *Iuno*, whether the *man* or the *woman* were more insatiate of *Venerie*, or tooke most delight therein, he was choſen *Arbiter* in the matter, and gaue the garland to *Iuno* and the *Femall Sexe*, as being *inuincible* in the incounters of *Venus*.

And hitherto haue we handled such *Terrestriall Animals* only, as are called *Viuipara*, because they doe bring forth *Living Creatures*; whereas other *Terrestrials*, doe bring forth *Egges*, and are therefore named *Ouipara*; of which sort we will speake in the next place.

SECT. III. CHAP. XVII.



THOUGH some perhaps may esteeme these *EGGE-bearing Animals* (as I may so terme them) vnworthy the dignity of *Coat-armour*: yet for mine owne part, I hold their *bearing* to be no lesse *Honourable* then many of those that in common estimation are reputed farre more worthy; insomuch as they may wel besecme the *bearing* of the greatest *Potentate*. For if it pleased the *Soueraign King of Kings* to vse them as his speciall instruments to *chastice* the stubbornnesse of such as rebelled against his *Ordinance*, and to arme those his *minute* and *weake creatures*, with such an incredible boldnesse, as that they feared not the *face* or *forces* of men, but that the very *Frogs* entred the houses and chambers of the *Egyptians*, vpon the *people*, into their *Ouens*, and into their *kneading Troughes*; yea euen into King *Pharaohs Chamber* and vpon his *Bed*: Moreouer if God hath vouchsafed to giue to the *Grashopper*, the *Canker-worme*, the *Caterpillar*, and the *Palmer-worme* the honourable title of his *Huge great Army*; why should we prize them at so low a rate as that we should disdaine to beare them in *Coat-armour*? Sithence God, saith by the Prophet *Ieremias*, *I will render you the yeeres which the Grashopper hath eaten, the Canker-worme, and the Caterpillar, and the Palmer-worme, my great Host which I sent among you.*

Worthinesse
of Animals
of this kind.

Exod.8.21.

Ier. 45. 4.

It is therefore to be obserued, that they also haue their actions not to be omitted in *Blazon*, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in *shape* but also in the manner of their *living*, in their *gate* and *actions*, therefore must they receiue a diuers maner of *Blazon*. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super terram*; and heere

Actions of
these not to
be omitted.

we

we must distinguish between those things, *quæ reptant*, which *Crepe*, as *Frogs*, *Ants*, &c. and those *quæ serpunt*, which *glide*, as *Snakes*, which latter kind we shall speake of afterward.

Gressible Animals, &c.

But heere we mention those *Reptiles* which are *Gressible*, such as by meanes of their feet, are able to goe *step by step* from one place to another, so termed *à gradiendo*, which is proceeding by *degrees*; and hither also are referred such as by *skipping*, *mounting* or *leaping*, raise their bodies aboue ground, and so alter their *station*, *place*, or *seate*. Of which kindes, some haue *fourre feete*, some haue *more*. Such as haue *fourre feete* onely, are these that follow, with their like.

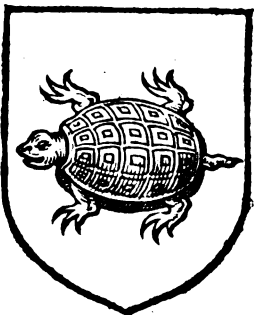
Three Toades.



The signification of Toads bearing.

The Field is *Sol*, three *Toades*, erected *Saturne*. This *Coate-armour* was long time borne by the Kings of *France*, for the royall *Ensigne* of their *Soueraigne* government, vntill *Clodoneus* the son of *Chilpricke* leauing these did assume three *Flowres de Lyces Sol* in a *Field Iupiter*; which they say, was sent down vnto him from heauen, which also their Successors Kings of *France*, haue for the most part borne euer since vnto this day. *Toades* and *Frogs* doe communicate this naturall property, that when they sit, they hold their heads steady and without motion: which stately action, *Spencer* in his *Shepheards Calender* calleth the *Lording of Frogs*. The *Bearing of Toades* (after the opinion of some *Armorists*) doth signifie a hasty *Cholericke* man, that is easily stirred vp to anger, whereunto he is naturally prone of himselfe, hauing an *inbred poison* from his birth.

A Tarrowis passant.



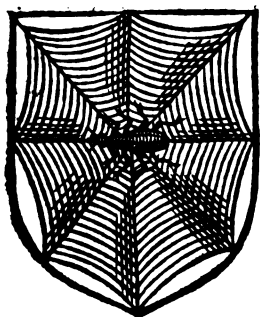
Harpes how inuented.

He beareth *Vert*, a *Tortois passant*, *Argent*, by the name of *Gawdy*. The shels of the *Arcadian Tortoises* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to bee the *Inuentor*, who finding a *Tortois* left vpon the *Rocks* after the falling of the *Riuer Nilus*, the flesh being consumed, and the sinnowes that remained dried vp, hee strake them with his hand, and they made a kind of *Musicall* sound, whereupon he framed it into a *Harp*, which caused others to imitate his practise, and to

cōtinue the same vnto this day. *Bara* in his book intituled *Les Blazones des Armories*, giueth an example of two *Lizards*, erected one against another (as if they were *Combatand*) and termeth them *Rampand*, a terme very vnfitly applied to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must bee reduced, *Crocodiles*, *Salamanders*, *Chamelions*, *Ewtes*, *Lizardes*, and whatsoeuer other *Egge-breeding Reptile* hauing onely fourre feet; as to their naturall and proper place. There resteth yet one sort of this kind of *Reptiles*, which are diuersly shaped from all the former, and are called in Latine *Insecta animalia*, because that being diuided in their body betweene their *head* and *belly*, as that their parts do seeme so diuided as if they hanged only together by small strings; hauing no *flesh*, *blood*, *sinnow* &c. And there are also *insecta* which fly, but heere we speake onely of *Terrestrials*

Insects that liue vpon the earth.

Terrestrials, leauing the other to their due place ; and because such *bearing* is rare, I am inforced (rather then to passe them ouer with silence) to vs^e *Coates* of *Denice*, for expresseing their sundry formes, as in example.

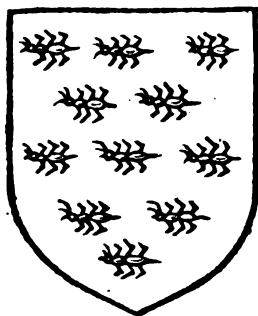


Hee beareth *Or*, a *Cobwebbe*, in the *Center* thereof a Spider in her copweb.

The *Spider* proper. The *Spider* is borne free of the *Weauers Company* ; shee studieth not the *Weauers Art*, neither hath shee the *stuffe* whereof shee makes her threed from any where else, then out of her own *womb* from whence shee draweth it ; whereof through the agility and nimblenesse of her feet, shee weaueth *ginnes*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the *threeds* that shee draweth out of her body, shee repaireth all *rents* and *wracks* of the

Lawes like *Spiders webs* are wrought,
Great *Flies* escape and small are taught.

Vpton saith, that he hath seene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* wee may vnderstand a painefull and industrious person, occupied in some honest and necessary *businesses*, a man carefull of his priuate estate, and of good foresight, in repairing of small decaies and preuenting of wracks. The selfe *Spider* is *poisonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poison*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Aelianus*) out of the *poisonfull* contagion and infectious venom of sinne and transgression, the *Soueraigne powers* doe take occasion to extract and establish wholesome and profitable *Lawes*, against such *notorious crimes*. Of the *Spider*, *Salamon* writeth in this manner ; The *Spider* taketh hold with her *hands* and is in *Kings Palaces*. One example more I will propose which shall be of the *Emmet*, as in this next *Escochcon*.



He beareth *Argent* eleuen *Emmets*, 3.2.3.2.1. *Sable*, Eleuen *Emmets*. Of this silly creature also doth *Salomon* make mention, saying, *The Pismires, a people not strong, yet prepare they their meat in Summer*. To this simple & feeble creature is the slothfull man sent to learne *wisdom*, where it is said, *Goe to the Pismire o Sluggard, behold her waies and be wise*. For shee hauing no guide, *gouernour* nor ruler, prepareth her meat in the *Summer*, and gathereth her food in *haruest*, &c. Verie often doe the *sacred Scriptures* propose vnto vs examples of *brute creatures*, as well to

vpbraid vs with our *vices*, as to stir vs vp vnto *vertue*. For as there are in man

V

sparks

Iob 12.

sparks of the vnderstanding and practise of heauenly spirits, euen so the *bruit Animals*, haue certaine *shadowes* or *foot-steps* of the vertuous qualities, that are or ought to bee in men. Moreouer, *Iob* 12. 7. *Aske now the beasts and the fowles of the heauen, and they shall tell thee. Or speake to the earth, and it will shew thee, or the fish of the sea, and they shall declare vnto thee.* And by the least of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible dissuasions from vice, by reason of the apparent signes of the wisdom, power and mercy of God that are found in them. By the *Emmet* or *Pismier* may be signified a man of great labour, wisdom and prouidence, in all his affaires, and of a pregnant and ready memory.

Signification
of the Emmet
or Pismier.
meere.

Reptiles
grefible.

The examples hitherto produced, are taken onely from *Reptiles grefible*, and though of that kind which hath *more then foure feet*, I haue alleaged onely the two last Examples of *Insecta*, yet there are some other of *many feet*, which are not *insecta*, as the *Palmer-worme*, *Cheeslip*, *Kitchinbobs*, which being touched gather themselves round like a *Ball*, and such like, which must be referred to the same *head*. And besides all these, there are yet othersome which be both *Grefible* and *volant*, such are those, that hauing their liuelihood onely vpon the *earth*, by the helpe of a kind of *wings* they oftentimes change their place for the acquiring of their *sustenance*, as in example.

A Grashop-
per passant.



The nature
of the Grashop-
per.

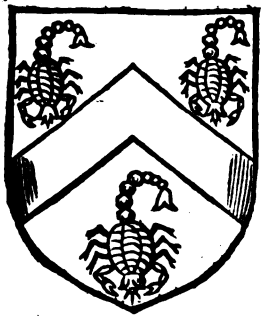
Hee beareth *Gules*, a *Grashopper in Fesse passant*, Or. *Grashoppers* (saith *Pliny*) doe fly with wings made like *Pellicles* or fine skins. The *Males* of the *Grashoppers* do sing in the *Summer* season, but the *Females* are silent. Whereupon the *Emmet*, who did worke (whiles the other did sing) taketh occasion (as it is in the *Fable*) to taunt their slothfulnesse and poverty, saying, *Æstate qua cantaueris, in Hyeme salta*, You that lung all *Summer* may goe shake your heeles in the *Winter*. Amongst the *Athenians* the *Grashoppers* were holden for

a speciall note of *Nobility*; and therefore they vsed to weare golden *Grashoppers* in their haire (as *Pierius* noteth) to signifie thereby, that they were descended of *noble race* and *homebred*. For such is the naturall property of the *Grashopper*, that in what *soile* he is bred, in the same hee will *liue* and *die*, for they change not their place, nor hunt after *new habitations*. Heereupon *Antisthenes*, tooke occasion to scoffe at the *Athenians*, saying, that in this property they did communicate with *Tartoisies* and *Cockles*, borne and liuing in the same *shells*. *Salomon* reckoneth the *Grashopper* for one of the *foure small things* in the *earth* that are full of *Wisdome*, saying, *The Grashopper hath no King, yet goe they footh all by bands*.

There are other of this kind, whose *wings* are lesse manifest then the *Grashoppers*, because they are closed in a kind of *Casse*, that can hardly bee discerned, but when they are preparing to fly: for which respect they are called *vagipennæ*, (saith *Calepine*) *Quia alas vaginis quibusdam inclusas habent*, for carrying their wings sheathed; as the *Hartfly*, *Beetle*, *Ladi-cow* &c. which, together with *Locusts*, and such other as are both *Grefible* and *volant*, and *many-legged*, are to be reduced to this *head*, as to their proper and naturall place. I will close vp all these with one example of the *Scorpion*, which *Ælianus*, and others

Vagipennæ,
why so called

others report, to be winged in *Egypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *sunne*, then by copulation; and (if by this latter) whether they come of *Egs*, or come forth *living*.



Hee beareth *Argent*, a *Cheueron Gules*, betweene three *Scorpions reuerfed Sable*, by the name of *Cole. Pierius* in his *Hieroglyphicks*, saith, that if a man stricken with a *Scorpion* sit vpon an *Asse* with his face towards the taile of the *Asse*, his paine shall passe out of him into the *Asse*, which shall bee tormented for him. In my opinion he that will beleue this, is the creature that must bee ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne *stinging*, is an ancient obseruation; and it is a *sting*.

rule of Equity, that where the wrong is offered, there the amends should bee made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne vpon *Ordinaries* (according to a generall rule premised) as may be seene in a *Window* of *S. Giles* in the *Field* in *Middlesex*, where is borne in an *Escoccheon Gules*, three *Pallets Verrey*, on a *Chiefe, Or*, a *Scorpion erected Sable*. And thus much of *Greiffes* of all sorts.

SECT. III. CHAP. XVIII.



Now touching such *Creatures* as wee termed *Gliding*: those may properlie bee saide to be such, which hauing no *Feete* at all, do yet mooue, and as it were *slide* from place to place, some more *slowlie*, but other some with a certaine *Volubility* and *flexible Agitation* of the *Bodie*, do make their *speedie* way vpon the *Earth*, with manie pliant *Bowings*; and of these also, some haue for couerture their *Skinne* onlie, some both *Skinne* and *shell* also: of the *Former* sort are those now following, with their like.



The *Field* is *Gules*, an *Adder Nowed, Or*, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man*, and *Serpents* of all kindes; in which *Literall sense*, that was verified which *God* promised; that there should bee *Enmitie betwixt the Womans Seede and the Serpents*; though a *Spiritual Enmitie* betwixt *Christ* and the *Diuell* (that old *Serpent*) was principallie foretold. The *Serpent* is verie *Prudent* and *Subtill*, either to *Hurt* other, or to saue himselfe; but his especiall care is to defend his *Head*, knowing that part to be the

Principall, and withall the *weakest*. This heere enfolded, may seeme to be one of the *Lockes*, of that *Monstrous Dame, Medusa*; euerie *Haire* of whose *Head*, was saide to be a *Snake*: and indeede *Albertus* saith, that the *Haire* of *Women*, taken at some seasons and laid in *Dung*, will become verie *Venomous Serpents*; which some haue supposed to befall that *Sex*, for the ancient familiarity it had at first with that *accursed Serpent*.

Animals as
haue both
Skin and
shell

These few examples may serue in stead of many, which might bee brought of *Serpents* of sundry other *names* and *natures*, which all are hither to be referred. Now let vs see one example of such *Gliding* or *Sliding Animals* as are more slow paced, and haue both *Skinne* and *Shell* to couer them; of which number is the *Snaile*, reckoned of all other that are borne in *Coat-armour*, the slowest: and no maruell, sith it carrieth on her *backe* no lesse a burden then her whole *house*; for which cause she is called *Tardigrada Domiporta*, the slow-going House-bearer.

Three house-
Snails.



Hee beareth *Sable*, a *Fesse* betweene three *House-snails Argent*, by the name of *Shelley*. These are called *House-snails*, either because they so carrie their houses vpon their backe, whereby they bee aptly distinguished from the *Garden-snail*, that hath no house or shell; or because vsually they breed about *old houses*. The *Bearing* of the *Snaile* doth signifie that much deliberation must be vsed in matters of *great difficulty* and *importance*: for albeit the *Snaile* goeth most *slowly*, yet in time, by her *constancie* in her course, she ascend-

eth the top of the *highest Tower*, as that worthy and learned gentleman *Master Carew of Antony*, hath wittily *moralized* in his *poeme* intituled, *the hearings taile*. It is also fabled, that when the *Snaile* and the *Hare* were to goe a journey for a *wager*, the *Hare* confident of his *footmanship*, resolved to take a nap by the way; the *Snaile* knowing he had nothing to trust to, but his infatigable perseverance, came to his waies end before the *Hare* could awake. But a worse thing in the *Snailes* going is this, that wheresoever he goeth, he leaueth such marks and lines, that a man may as easily tracke him, as a young theefe that is not yet perfect in his trade. And thus by little and little haue we also with the *Snaile* ended one part of our *iourney* concerning *Animals Terrestriall*, or which liue vpon the *Earth*: and because wee haue yet much way to trauell, we will now take *wings*, and will mount vp with such *Creatures* as liue about the *Earth*.

SECT. III. CHAP. XIX.

Animals li-
uing about
the earth.



Whole foot-
ed what.

Second generall member of our diuision of *living creatures*, concerneth such as liue about the *Earth*, in the *Aire*, as are the *Fowles* and *Birds* of all sorts: and as wee distinguished the former by their *Feet*, so the same method we will follow in these. Their *Feet* therefore are in some *whole* or conjoined; in others, *divided*: the *whole-footed* doe in a sort resemble the *Palme* of a mans hand, and are therefore in Latine called *Palmipedes*; such are the *Swanne*, *Goose*, *Ducke*, and for the most part all *Riuer Fowles*, as partly shall appeare heereafter by *Examples*. But heere I hold it necessarie, entring into this *Discourse*, to set downe some generall *Rules* or *Notes* concerning the *Bearing* of *Birds* or *Fowles*, that the *Reader* may know whither to

resort

resort for a resolution of such doubts as may arise touching their *Bearing*. *Fowles* or *Birds* are of more worthy *Bearing* in *Coat-armour*, then *Fishes*, because they doe more participate of *Aire* and *Fire* (the two noblest and highest *Elements*) then of *Water* or *Earth*. All *Fowles*, of whatsoeuer kinde, must bee borne in *Coat-armour*, as is best fitting the proprietic of their naturall *Motions*, of going, sitting, standing, flying, &c. Otherwise such *Armorie* shall be said to bee false, because *Ar simitatur naturam in quantum potest*: *Art, as much as possible, it can, doth imitate Nature*. All *Birds* are mustered vnder the name of *Fowles*, as vnder their *Genus* or *Generall*, and so may seeme (after a sort) to be one. Neuerthelesse, in their *Species*, or *seuerall kindes*, they differ much touching their particular qualities: for some of them are *simple*, some others *subtill*, some *solitarie*, some *sociable*, some *melodious*, some *articulate*, some *docible*, some *doltsish* and *indocible*, some of long continuance, and some onely of a few moneths lasting. Leigh saith, that *Birds* in *Escocheon* shall be numbred vnto *tenne*, and if they exceed that number, then they shall be said to be *sans number*, and shall be so *Blazoned*: but *Cassaneus* saith, that they shall be numbred vnto *sixteene*; and of such *Bearing* and *Blazoning* he giueth instances of *Monsieur Montmorancie*, and of the *Lord Launle*.

Fowles more worthy then Fishes.

Rule generall.

Different qualities of Fowles.

Numbring of Fowles in Armes.

Concerning the *Beakes* or *Billes* and *Feet* of *Birds*, most *Armourists* finding them to be of a different colour from the rest of the bodie, doe terme them all generally, *membred*. But vnder reformation of the skilfull, I hold, that as there is a difference in the nobilitie of *Birds*, so ought they to haue distinct termes of *Blazon*: so that all those that either are *whole-footed*, or haue their feet diuided, and yet haue no *Talants*, should be termed *membred*; and all *Birds* of prey should be termed in *Blazon*, *Armed*: forasmuch as *Nature* hath assigned them sharpe and hooked *Beakes* and *Talants*, not only for encounter and defence, but also to seize vpon, gripe, and rend their prey, and are to them as teeth and claws vnto *Lions*, *Tigers*, and other *ferce beasts*: *Similium enim similis est ratio*: *Where the things are like, the reason is like*. It is generally obserued, that amongst *Fowles* of Prey, the *Female* is the noblest and most hardie: which *Nature* did so prouide, because (besides her owne sustenance) the care of feeding the young doth especially lie on the *Female*, and therefore if she should bee timorous or cowardly, shee would not be able to prouide food for her selfe and them. Such *Fowles* (saith *Vpton*) as either in respect of their *uniformitie* doe neuer change colour naturallly, or by nature are diuersly coloured, shall bee onely named in *Blazon*, and no mention at all made of their Colours, but shall bee termed *Proper*; vnlesse they be borne with some other Colour then is *Naturall* to them. In the *Blazoning* of *Fowles* much exercised in *Flight*, if their *Wings* bee not displaied, they shall bee saide to be *Borne close*; as hee beareth an *Eagle*, *Falcon*, *Swallow*, &c. *Close*. As in other forementioned *Creatures*, so in *Fowles* also, besides the *Whole bearing*, the *Parts* or *Members* are also visuallie borne in *Coat-Armour*, as the *Heads*, *Wings*, *Feathers*, and *Legges*: and both *Couping* and *Errasing* are as incident vnto the parts of *Fowles*, as of those *Terrestrials*, as by *Examples* following shall appeare; wherein I will first beginne with *Riuer Fowles*, (which for the most part are *Whole-Footed*,) vsing neither *Curiousnesse* in their forme of *Placing*, or *Copiousnesse* in their *Number*; but onelie that by the assistance of some few chiefe *Examples*, that which hath beene deliuered by *Precepts* and *Rules*, may be the more easilie vnderstood.

Fowles of prey termed membred.

The Female of Fowles of prey hardie.

Rule.

He

ASwan
membred of
the same.



He beareth *Gules*, a *Swan Argent* membred of the same, by the name of *Leigham*. All *Riuer Fowles* haue their *Tailes* shorter then other *Birdes*; wherein *Nature* hath prouidentlie ordeined, that the length of their *Taile*, should not be any impediment to them in their *Swimming*, *Diuing*, or *Running*. The *Swan* is a *Birde* of great *Beautie*, and *Strength* also: and this is reported in *Honour* of *Him*; that hee vseth not his *Strength*, to *Prey* or *tyrannize* ouer any other *Fowle*, but onelie to be reuenged on such as *first* offer *Him* wrong; in which case (saith *Aristotle*) he often subdueth the *Eagle*.

ASwan
with her
wings *Ex-*
paned.



He beareth *Sable*, a *Swan* with her wings *expanded*, *Argent*, membred *Or*, within a *Bordure* engrailed of the same, by the name of *Moore*. The *Swanne* neuer encounters with any other of his owne kinde, but in these two cases: First, if any other be a *Riuall* in his loue, or offer to court his *Mate*; in which quarrell he will be reuenged to the death: also, if another encroch vpon his possession and place of haunt, he is neuer at quiet till he hath expelled him: and these two points are causes of most quarrels amongst the *noblest spirits*.

Three Swans
necks erra-
sed.



He beareth *Azure*, three *Swans Necks Errased Proper*, by the name of *Lacy*. It seemeth, these *Swannes* died a violent death, by the renting of their *Neckes*: but for their *naturall death*, diuers write, that it is so acceptable vnto them, that foreseeing the same, they sing for ioy, which they neuer doe in their young daies. In which respect, as also for his *whiteneffe* (the color of *sinceritie*) he was by the *Ancients* called *Apolloes Bird*, because those that are learned, know best how to contemne this *life*, and to *die* with resolution and comfort; and also for that *good Arts* should haue *sinceritie* and *puritie* ioined with it, but not such as is in shew only and outward; for therein indeede the *Swans puritie* is too *Puritanical*, in that in his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

Swans Necks
Couped.

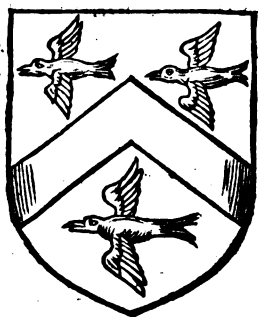


Rule.

Rule.

He beareth *Sable*, three *Swans Necks Couped Proper*, by the name of *Squier*. Heere you shall not need to mention either the *Metall* of these *necks* being *Argent*, or yet their *membring*, being *Gules*, because they bee both *naturall* to the *Swanne*. But if either of them differed from their *naturall colour*, then should you make speciall mention thereof. Moreouer, in these and other *Fowles*, that are not much exercised in *fight*, you shall not need to speake of their *closefnesse*: only if their *wings* be open, then shall you take notice thereof.

He



Hee beareth *Gules* a *Cheueron* betweene three *wild Ducks, volant, Proper*, by the name of *Wolrich*. The *wild Duck* hath many shreud *Enemies*, as *Men, Dogs, and Haukes*; and therefore *nature* hath assisted her with many shifts; when any man laies wait for them they fly to the water, when the *Eagle* pursueth them there, they *dine vnder water*, when the *Spaniel* molesteth them there also, they mount into the *Aire*: by which varieties they often beguile the hopes of their pursuers.

A Cheueron betweene 3. wild Ducks.



Hee beareth *Azure*, three *Storkes* rising *Proper*, by the name of *Gibson*. The *Storke* is a bird most carefull of her yong, and therefore *Nature* requiteth that her care for their yong, doe take the like care for them in their *old age*. Whence it is, that the *Storke* is the *Embleme* of a *gratefull man*. In which respect *Ælian* writeth of a *Storke* which bred on the house of one who had a very *beautifull wife*, which in her husbands absence vsed to commit *adultery* with one of her *Base seruants*; which the *Storke* obseruing, in

The gratefullnesse of the Storke.

gratitude to him who freely gaue him *house-rooms*, flying in the *villaines* face, stricke out both his *Eies*.

Vnder these sorts, will I briefly comprehend all *Riuer-fowles* whatsoever, viz. all such as are whole-footed vnder the *former*; and all *Cranes, Hernes, Cormorants, &c.* vnder this *latter*: for that albeit they be of the kind of *Riuer-fowles*, yet haue they their feet diuided.

Reference.

SECT. III. CHAP. XX.



AFTER those *Riuer-fowles, whole-footed and diuided*; by order it now falleth to hand, that I should proceede to such fowles as doe frequent, partly the *Aire*, and partly the *Land*; of which, some are fowles of *Pray*, other some are *Predable* or fit to bee made a *Pray*.

Fowles frequenting partly aire, partly earth.

Such as are fowles of *Pray*, haue their *becke* and *tallones* euermore *hooked* and *sharp*: *hooked* for sure *seazing* and *detaining*; and *sharp* for *speedy rending*, and *diuiding* thereof. Such are *Eagles* of all sorts, *Vultures, Falcons, Gerfalcons, Sakers, Lanertes, Tercels, Sparhawkes, Marlins, &c.* as also *Kites, Buzzards, Owles, &c.* Of Fowles (saith *Plinie*) those that haue *hooked clawes & tallons*, are not fruitful breeders, for the most part, wherein *Nature* hath wel prouided for all kinds of Fowles, that the mightier should not be so *copious* as the weaker and such as do fly from the tyranny of others. Some of these Fowles of *Pray*, are (in their kinde) *ennoblished* by *nature*, in as high a degree of *Nobility*, as the *chiefest* of the *Terrestriall Animals*, before handled. Such are those that doe much frequent the *Aire*, as *Eagles* and *Haukes* of all sorts, which are much exercised in *flying*, and albeit they doe build their *nests*, and haue their feeding vpon the *earth*, yet is their *agitation* aboue in the *Aire*. Therefore in regard of the *worthinesse*

Fowles of Pray.

Plinie. The prouidence of nature.

thinnesse of the *Element* wherein they are chiefly occupied, I will beginne with *birds of Prey*, and after our former order, fist with their *whole bearing*, and so descend to the *parts* (promiscuously of sundry *birds*), according to the dignity of their place, or more noble vse, as in example.

An Eagle
displaied.

Signification
of the Eagle
displaied.



The *Field* is *Saphire*, an *Eagle* displaied, *Pearle*, Membered *Gules*. These *Armes* appertaine to the *Right worthy* *St. Robert Cotten*, of *Connington Knight*, a learned *Antiquary*, and a singular fauourer and persequer of all good *learning* and *Antique Monuments*.

The *Eagle* hauing her *wings* thus displaied, doth manifest her industrious exercise, in that shee is not idle, but continually persequeth that course of life whereunto nature hath ordained her : and doth signify a man of *Action*, euermore occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and iudicious in matters of ambiguity. For amongst other noble *qualities* in the *Eagle*, her *sharpnesse* and *strength* of sight is much commended ; and it is a greater honour to one of *noble offspring* to be wise and of sharpe and deepe vnderstanding, then to be rich or powerfull, or great by birth.

An Eagle displaied
checkie.



The *Field* is *Iupiter*, an *Eagle* displaied *Checky*, *Sol*, and *Mars*. This *Coat-armour* (according to *Bara*) pertaineth to the Kingdome of *Moravia*. Albeit that this kind of bearing may seeme *strange* to vs in *England*, yet is it very common in *Germany*, (saith *St. Iohn Ferne*, in his *glo. of Generosity*) to beare beasts or any quicke thing of *Colours Checkie*, as well as any other *charge* of dead thing. And notwithstanding that such *bearing* be not agreeable to *nature*, yet (saith he) if it were either as *Ancient*, or borne by so great

an *Estate* (in regard of the *Armory*) it holdeth comparison with the *Coat of Caesar*, which is *Or* an *Eagle* displaied, with two *necks*, *Sable*, as farre dissenting from *Nature*, since it is monstrous for *one body* to haue two *heads*. Yet in this and other like, there are speciall mysteries of as Honourable intendments as there is in those that are borne according to *Nature*.

Three Eagles
displaied.



He beareth *Argent*, on a *Bend*, *Gules*, three *Eaglets* displaied, *Or*, an *Anulet* (for a difference of a *fifth brother*) of the *second*. This *Coat-armour* pertaineth to the *Family* of *Abington* of *Dowdeswell* in the *County* of *Glocester*, of whom that generous *Gentleman*, *Mr. Abington* now *Gentleman-usher* to the *Princes Highnesse*, is lineally descended. These *Eaglets* because they be still in exercise, doe liuely represent their *Sires* to be no bastard, or *degenerate brood*. It is *Storied*, that the old *Eagles*, make prooffe of their *yong*, by exposing them against the *Sunne-beames*, and such as can stediliy behold that *brightnesse*

brightnesse, are cast forth, as vnworthy to bee acknowledged their offspring. In which respect, *William Rufus*, king of this *Land*, gaue for his *Deuice* an *Eagle* looking against the *Sunne*, with this word, *Perfero, I can endure it* : to signifie, he was no whit degenerate from his puissant Father the *Conquerour*. From this *Prince of Birds* we proceed to others of a lower degree.

The Eagle
giuen in de-
uice.



Hee beareth *Argent* three *Eagles heads* errased, *Sable*, *Armed Or*, by the name of *Yellen*. The *Eagle* though he mounteth high, yet is his *Eie* still rousing on the ground ; so those who are highest *elevated* in honour, should yet still entertaine the *humblest* thoughts: But with this difference from the *Eagle*, in that she looketh downward to seeke out some pray ; which is most vnworthy of any noble spirit, whom it ill be-fitteth to prie and prole into poore mens states to make a pray of them, as those *gerat ones* of whom *Da-*

Three Ea-
gles heads
errased.

uid saith, that *They humble themselues that the Congregation of the poore may fall into the hands of their Capitaines*. The *Beakes* of *Eagles* in old age waxe so *hooked*, that it hindreth their feeding, and so impaireth their strength ; till at length the old beake falling off, and a new growing, they thereby recouer their strength, and *renew their old age*, as the same *sweet singer of Israel* speaketh.



The *Field* is *Ruby*, two *Wings*, *Inuerted* and *conioined* *Topaz*. The *wings* are *Hieroglyphiks* of *celerity*, & some time of *protection* and *couerture* ; as the *Psalmist* often speakes of *hiding under the shadow of the wings* of Gods fauour : because the *Hennes* doe shelter their *yong* from the *rapine* of the *mightier*, with spreading their *wings* ouer them. And therefore some haue thought that the *displaying* of the *Romane Eagles wings*, did signifie the *protection* of the *obedient*, and the *extending* of her *gripping talons*, to betoken the

Two wings
inuerted and
conioined.

rending and *ruine* of all that were *resistant*. Like as the *Eagle* in her life, makes *pray* of all other *fowle*, so her *feathers* being mingled with the feathers of other *fowles*, are said to consume them all to dust : and therefore one compares them to *riches* gotten by *oppression* or *fraude*, which will eate out in time all the rest though well gotten.



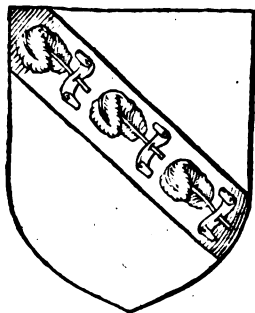
He beareth *Gules* five *Marlions wings* in *Saltire Argent*. This *Coat* pertaineth to Sir *Arthure Porter* of *Newarke*, in the *County of Glocester* Knight. As *wings* of *fowles* are borne whole, so are their *feathers* also, amongst which the *Ostriches* may iustly beare chiefe praise for *beauty*, for *distinction* from al others, and for frequent vse and note in *Armarie* ; as I could shew by diuers examples of their *bearing*, both by *themselves*, and *with*, and *upon Ordinaries* : but these following may suffice.

Five Marl-
ions wings.

X

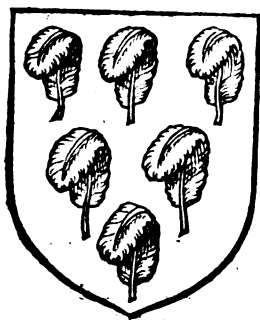
Hee

Three Ostrich feathers on a bend.



Hee beareth Or, on a Bend Sable, three Ostrich feathers, Argent, passing through as many Scroles of the first, by the name of Roger Clarendon, that was base sonne to the puissant Blacke Prince. The proper cognizance of the Princes of Walles being the same three Feathers borne al together with one Escrole, hauing this Motto, ICH DIEN: whereby in Princely modesty they dutifully professe, that which Saint Paul auowes, That the Sonne as long as he is vnder tuition, is himselfe a subiect. But the Ostrich feathers in plume were sometimes also the Deuise of King Stephen, who gaue them with this word, VI NVLLA INVERTITVR ORDO, No force alters their fashion, alluding to the fold and fall of the feather, which howsoeuer the winde may shake it, it cannot disorder it; as likewise is the condition of Kings, and Kingdomes well established.

Sixe Ostrich feathers.



He beareth Argent sixe Ostriches feathers, 3.2. & 1. Sable, by the name of Ieruis. This man was a principall Founder of Exbridge in the County of Deuon. Of the Ostrich some haue doubted whether hee should be reckned a beast or a fowle, in respect of some participation of both kinds: yet doth P. Belon du Mans make no scruple at all to sort him among Birds: therefore I haue held it fit to place his feathers heere amongst the parts of Birds.

An Eagles leg errased.



Hee beareth Sable, an Eagles legge in Pale, Errased, a Laquise, Argent, the Tallons Gules, by the name of Canhanfer. This is termed, a la quise. It is most vndoubted that the deuourer, shall bee the deuoured in his due time; euen as the rending and preying legge, is heere it selfe rent off from the body. A worthy document for all great men whose bearing is of the rauenning and preying kind, to stand in feare how they seaze on any prey against iustice, because if they escape the like measure with man, yet it is a iust thing with God, to shew no mercy to them which are mercilesse.

Two Eagles legs errased.



He beareth Or, two Eagles leggs, Errased de la quise, Sable, Armed Gules. Though the Eagles strength bee much in her legs and beake, yet sometimes she is forst to vse her wit to rend her prey; as especially she doth in breaking open all shell fish, which she vseth (as fortune doth many great men) to carie them vp very high, that they might fall with greater force, and so be broken vp for her food. Wherof there is recorded on memorable, but pitifull, experiment on the Poet Aeschylus, who

who sitting in deepe meditation, an *Eagle* thinking his *bald head* had beene a *stone*, let fall a *Tortois* vpon it, and so made a *Tragicall* end of that noble *Tragedian*.



The Field is *Argent*, a *Cheueron* betweene three *Eagles Legges Errased a la Quise*, that is to say, *Errased at the Thigh, Sable*, their *Tallons Armed Gules*. To these *Legges of Eagles*, I hold it not vnfitte to adioine (for companie) three *Rauens Legges*, borne after another sort. The *Rauen* was the *Ensigne* of the *Danes* when they inuaded this *Kingdome*: whose *Whole Bearing*, you shall finde heereafter.

Cheueron
betweene
three Eagles
legs errased.



Hee beareth *Argent*, three *Rauens Legges Errased, Sable*, meeting in the *Fesse point*, their *Gulie Tallons* extended into the three *Acute corners* of the *Escoccheon*, by the name of *Owen*, of *W A L E S*, the sonne of *Madock*. The *Rauen* hath his name for his *Rapine*, whence other like *Birds* are termed *Rauenous*; but his stomach is most shewed on *Dead Carcasses*, whereas amongst *Generous spirits*, it is accounted base to be valient against them that cannot resist, or to hurt the name and reputation of the dead.

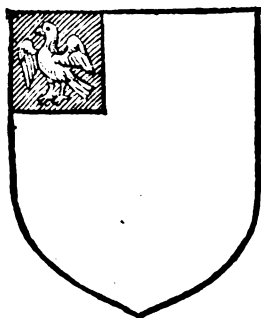
Rauens legs
errased.

Etymologie
of a Raucn.



He beareth *Sable*, a *Goshawke Argent*, pearching vpon a *Stocke* fixed in the *Base Point* of the *Escoccheon* of the second, *Armed, Iessed, and Belled, Or*, by the name of *Weele*, and is quartered by *Copleston* of *Egford*. This *Coat* standeth in *Stauerton Church* in the *County of Deuon*: and it may represent some *Bearer* who was ready and seruiceable for high affaires, though hee liued at rest, and not imploied.

A Goshawke
vpon a stock.



He beareth *Or* on a *Canton Azure*, a *Falcon Volant*, with *Iesses* and *Belles* of the first, by the name of *Thurstone*. This *Fowle* hath her *Tallons* or *Pounces* inwardlie, crooked like a *hooke*, and is called in *Latine*, *Falco* (saith *Calepine*) *non quod falcatis unguibus, sed quod rostro & alijs tota falcata sit ad rapinam*; because it hath both tallons, beake, and all made hooked for to prey. Vpon calleth her *Alietus*, saying, *Alietus (ut dicit Glossa super Deuter. 14.) idem est quod Falco*. This *Bird* (according to the same *Authour*) is very bold and hardy, and

A Falcon on
a Canton.

Alietus the
same that
wee call
Fako.

of great stomacke, for she encountreth and grappleth with *Fowles* much greater

ter then her selfe, inuading and assailing them with her *breast* and *feet*. Others (saith he) affirme that *Alietus* is a little *Fowle* that preyeth vpon small *Birds*: of whom it is said,

The proper-
tie of the
Falcon.

*Obtinet exiguas Alietus corpore vires ;
Sunt & aues minima prada cibisq; suis :
The Aliet is a Bird of little power ;
And little Birds are all he eats and doth deuoure.*

A Pellican in
her nest.

This *Bird* (according to *Vpton*) doth shew that hee that first rooke vpon him the *Bearing* thereof, was such a one as did eagerly pursue, vex and molest poore and fillic creatures.



Four duties
of a Father.

He beareth *Gules*, a *Pellican* in her nest, with wings displayed, feeding of her young ones, *Or*, vulned proper, by the name of *Carne* of *Wenny* in the Countie of *Glamorgan*. The *Egyptian Priests* (as *Farnesius* noteth) vsed the *Pellican* for a *Hieroglyphicke* to expresse the four duties of a *Father* towards his *children* : whercof the first is *generation* ; the second is his office of *education* ; the third, of *training vp*, or *instruction of learning* ; the fourth and last, his duty of informing the *eyes* of his children with the example of his *vertuous* and *honest* life : for in the institution of ciuill behauiour, the *eyes* are more easily informed for the apprehension of instruction, then the *care*. This *Bird* was also borne *Topaze*, in a *Field Saphire*, by that *Sapient* and great *Peere* of his

A like borne
by Fox Bishop
of Winchester.

time, *Richard Fox Bishop* of *Winchester*, *Lord Priuy Seale*, and *Counsellor* to two *Great Kings*, *Henry VII.* and *Henry VIII.* which noble *Prelates memory* shall be eternally blessed, for being the cause of the most happie *Marrying* of the *Lady Margaret* (daughter of *Henry* the Seuenth) to *James* the Fourth, King of *Scotland* ; by whose glorious issue, *GREAT BRITANNY* now enioieth the height of *Glorie* and *Happinesse*. The said *Bishop* was the *Magnificent Founder* of *Corpus Christi College* in *Oxford*, which also beareth the same *Coat-armour*.

A Rauon
Proper.

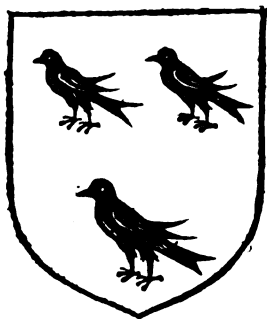


Alteration
of tenure.

Hee beareth *Or*, a *Rauen Proper*, by the name of *Corbet*. This is good and antient *Armorie*, as wee shewed before in the *Escocheon* of the *Rauens three Leggs* : Yet is it arceiued opinion, that the first *Bearer* heereof, had a suspicion of the *Fidelitie* of his *Wife*, denying her *Children* to be his ; vntill hee was driuen by *counter-prooffe*, to acknowledge his causelesse suspicion. In such controuersies it often falleth out, that the *wife* hauing cleared herselfe publicly of her husbands causelesse *iealousie*, taketh occasion thereupon to alter his state of *Free Socage*, into a *tenure of Cornage* ; and laieth that open in

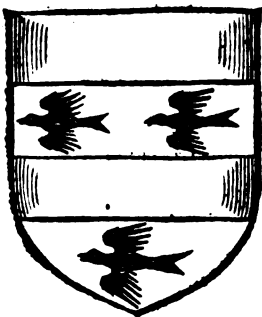
in *Common*, that ought to bee kept in *Seuerall*; summoning him at her pleasure to make his personall appearance at the *Faire of Newneham* vpon *Saint Lukes Day*. Predable Fowles.

Hitherto of *Fowles of Prey*, leauing other particulars to each mans obseruation: Now of those which are *Predable*, whereof some are *Sauage*, some *Domesticall*: the *Sauage* I call those that are not subiect to mans gouernment, but doe naturally shun their societie, and vsually are commorant in *Woods*, *Forrests*, *Heaths*, &c. and are subiect to prey and tyrannicall oppression, as these which ensue.



He beareth *Or*, three *Swallowes* proper, by the name of *Watton*. This *Bird* is the most welcome *Harbenger*, Swallowes Proper. shewing the approach of the pleasing *Spring*: being therein like fained and temporizing friends, who in the *Spring* of *Honours*, and *Summer* of *Abundance*, will Temporizing friends. gladly conuerse with those, whom in the *Winter* of *Aduersitie* they will forsake, and scarce acknowledge they euer saw them before. Such a one was that proud *Cardinall*, who vpon his new dignitie, not vouchsafing to looke on his familiar friends, one of

them came to him (whiles all others did congratulate his *felicitee*) to deplore his *miserie*; who wondring thereat, and asking the cause of such his sorrow, Because (quoth he) since that *Red Hat* came on your *Head*, you haue quite lost your *eye-sight*, and cannot discern your friends as you were wont.



He beareth *Argent*, a *Fesse* betweene three *Swallowes volant Sable*, a *Chiefe Gules*, by the name of *Swallow*. A Fesse betweene three Swallowes. The *Swallow* (saith *Vpton*) hath a small bill and comelie shape of a seemely blacke, white on the belly, and red about the throat, hauing little flesh, but well stored with *feathers*, and large *wings*, and therefore is swift of flight. Mans industrie will hardly suffice to performe that which this little *Bird* doth fashion out in clay, in making her *Nest*. The bearing of the *Swallow* fitteth well a man that is industrious, prompt, and

ready in the dispatch of his businesse.



He beareth *Azure*, a *Bend Argent*, *Cottized Or*, betweene six *Martlets* of the same. This *Coat-armour* Bend cottized betweene six Martlets. pertaineth to the ancient Familie of *de Labere*, whereof *Richard de Labere* of *Sowtham* in the County of *Glocester* *Esquire*, is lineally descended. The *Martlet* or *Martinet* (saith *Bekenham*) hath legges so exceeding short, that they can by no means goe: and therupon it seemeth the *Grecians* doe call them *Apodes*, *quasi sine pedibus*, not because they doe want feet, but because Martlet hath little vfe of her feet. they haue not such vse of their feet as other birds haue.

And

Martlet why
giuen to the
fourth bro-
ther.

And if perchance they fall vpon the ground, they cannot raise themselves vpon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* vpon *Rockes* and other high places, from whence they may easily take their flight, by meanes of the support of the *aire*. Heereupon it came that this *Bird* is painted in *Armes* without feet: and for this cause is it also giuen for a difference of younger brethren, to put them in minde to trust to their *wings* of *vertue* and *merit*, to raise themselves, and not to their *legges*, hauing little *land* to put their foot on. To this *Head* must be reduced all other like *Birds* also, as *Pheasants*, *Partridges*, *Quailes*, *Railes*, *Cornish Choughs*, and whatsoeuer others of like kinde.

SECT. III. CHAP. XXI.

Fowles do-
mesticall.



From *Predable Fowles* that are *Sauage*, we come to *Fowles Domesticall* and homebred, that are delighted with *Mans* societie: Such are these that follow, with their like.

The Cocke
Knight a-
mongst
birds.



His Armour.

He beareth *Gules*, three *Cockes Argent*, *Armed*, *Crested*, and *Iellopped Or*, by the name of *Cocke*. As some account the *Eagle* the *Queene*, and the *Swallow* or *Wag-taile* the *Lady*, so may I terme this the *Knight* amongst *Birds*, being both of noble courage, and also prepared euermore to the *Battle*, hauing his *Combe* for an *Helmet*, his sharpe and hooked *Bill* for a *Fawcheon* or *Curt-lax*, to slash and wound his *enemie*: and as a compleat *Souldier* armed a *Cape a pee*, he hath his legges armed with *Spurres*, giuing example to the valiant *Souldier*,

to repell danger by *fight*, and not by *flight*. The *Cocke* croweth when hee is *Victor*, and giueth a testimonie of his *Conquest*. If he be vanquished, he shunneth the light, and societie of men. Of all *Birds*, this may best be said in *Blazon* to be *armed*, that is thus furnished and prepared to the encounter.

The Cocke
most proper-
ly said to bee
Armed.

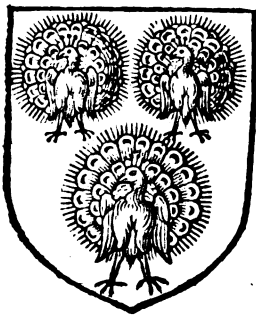
Capon why
said to bee
Armed.



Hee beareth *Argent*, three *Capons Sable*, *Armed Crested*, and *low-Lopped Or*, by the name of *Capenhurst*. I doe tearme these *Capons Armed*, because *Natura sunt bellicosi, tametsi castratione facti sunt omnino imbelles*; by nature they were *Valorous*, though by reason of their *Keruing*, their courage is not onelie abated, but vtterlie taken away. This *Birde* because hee waxeth the *fatter* for being kerued, is brought for one of the *Arguments* to prooue the *single life* the *happiest*; and that *Celibes* are *Calites*: the *single life*, the *Saint-like life*. But

Lipsius must bring better witnesses then *Capons* to approoue the truth hereof, before it will be receiued for truth.

He



Hee beareth *Argent*, three *Peacokes* in their *pride*, *Proper*, by the name of *Pawne*. The *Peacock* is so proud that when he erecteth his *Fanne of Plumes*, he admirerth himselfe : and some write that he swalloweth vp his *Excrements*, because he ennieth man the vse thereof. Indeepe those which are most *proud*, are generally of such *sluttish* and *dirty qualities*. He displaieth his plumes, against the raies of the *Sunne*, that they may glister the more gloriously ; and hee loseth this beautifull *Traine* yeerely with the fall of the *leafe* ; at

Three Peacocks.

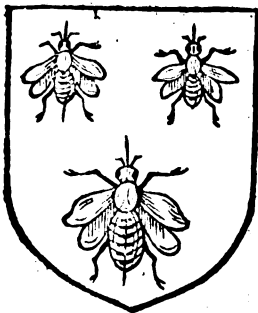
which time he becommeth bashful, and seeketh corners where he may be secret from the sight of men, vntill the spring of the yeere, when his *Traine* be- ginneth to bee renewed. And such is the quality of many *Dames*, who being *painted* and *richlie attired*, cannot keepe within dores, but being *ondressed* and in their owne *hew*, they are loath any man should see them.



Hee beareth *Argent*, a *Cheueron Sable*, betweene three *Turky-cocks* in their *pride proper*, by the name of *Yeo of Deuonshire*.

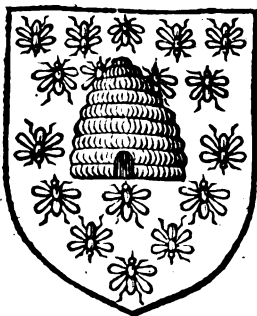
A Cheueron betweene 3. Turkecocks.

Like as there are *Insect Animals* that liue vp- on the *earth*, as hath beene before shewed, in shut- ting vp the Tract of *Terrestriall Animals*, so are there in like sort *Insects* that liue aboute the *earth*, whereof I purpose to produce some few examples, and so to perclose this *Treatise* of such *Animals* as doe liue a- boue the *Earth* in the *Aire*.



Hee beareth *Azure*, three *Bees volant*, *En arriere*, by the name of *Bye*. The *Bee* I may well reckon a *Domesticke insect*, being so pliable to the behoofe of the *keeper* : the admirable *policy* and *regiment* of whose *Common-wealth* both in *peace* and *warre*, with the *seuerall duties* both of the *soueraigne Bee*, and of the *subiects*, is beyond beliefe, and will aske as large a vo- lume, as the *Common-wealth* either *Platoes* or *Licurgus*, to set it forth as it deserueth.

Three Bees volant.



He beareth *Argent*, a *Bee-hiue*, beset with *Bees* di- versly *volant*, *Sable*, by the name of *Roe of Makelf- field* in *Cheshire*. The *Bee* (saith the *wiseman*) is the *least* of *Birds*, but shee is of much *vertue* ; and shee prouideth both *Hony* for *pleasure*, and *Waxe* for *thrif*t. And not onely doe they carefully preferue their owne *petty-state*, but by their labours doe much sway in all *humane states* and *policies* also : as is said in that verse,

Bee-hiue.

The

The Calfe, the Goose, the Bee:
The world is ruled by these three.

Meaning that *Waxe, Pennes, and Parchment*, sway all mens states. *Bees* haue three properties of the best kind of *Subiects*, they sticke close to their *King*; they are very industrious for their liueli-hood, expelling all idle drones; they wil not sting any but such as first prouoke them, and then they are most fierce.

A Haruest-fly.

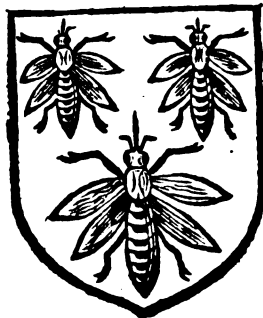


Note generall.

He beareth *Sable*, a *Haruest-fly* in *Pale volant, en arriere Argent*, by the name of *Bolwre*. As touching *Insects* that liue about the earth in the *Aire*, *Pliny* giueth this generall note; that all such as are armed with a *sting*, in their bodie or taile, haue *foure wings* apeece: and none againe haue about two, that carry their *weapons* in their mouth. To the former (saith he) *nature* hath giuen it for their *revenge*, to the other onely to feede themselves withall and to *content Nature*. All *insects* (saith the same *Author*) hauing *hard eies*, haue their

forefeet longer then the rest, to the end that with them they may otherwhiles scoure their *Eies*.

Three Gad-bees volant.



He beareth *Sable*, three *Gad-bees volant, en arriere, Argent*, by the name of *Burminglell*. This *Flie* maketh a great humming noise when hee flieth, and of some is called the *Gad-bee*, and of others the *Dun-fly*, *Brimesey*, or *Horse-fly*, which in the *Summer time* doth grievously vex *Cattle*, hauing, as *Alianus* saith, a *sting* both great and stiffe. These *Flies* are of the nature of *common Barrators, Petifoggers, and Promoters*, which are euer disturbing the quiet state of their ciuill and honest neighbours.

SECT. III. CHAP. XXI.

Watry Animals.



HAVING finished our intended suruey of *Animals*, both *Terrestriall* and *Aeriall*, and of their vse in *Armory*; I will now (according to order) proceed to the handling of *watry Animals*, being such as haue their principall abode and reliefe in the *waters*, as *Fishes* of all sorts. As *Fishes* are of a lesse compleat nature then *Earthly* or *Aeriall Animals*, so must they in reason bee of lesse esteeme in *Coote-armour*; *Data paritate gestantium*, vlesse the quality of the bearer adde an honour thereto: because those others doe approach much neerer to the nature of *man*, then the watry sort doth; *Et illud est melius, quod optimo est propinquius*; That is the better, which comes neere to the best. And the *Picture* which is the adumbration of the thing pictured, cannot inuert or alter the order or worth of the things whereof it beareth the similitude, *Quia fictio non plus operatur quam veritas*; representations may not alter the truth of the principall.

But heere I speake of *Armes* composed of *Fishes* as they are considered in
Their

their selfe nature : which, notwithstanding as they be borne of many persons descended of noble and royall Families, are so much ennoblised in their estimation, as that they are to be preferred before many that are formed of *beasts* or *fowles*. This therefore must be heere also recommended for a *general Rule*, that the worthinesse of the *bearer* is not the least respect wee should vse in considering the dignitiy of things borne in *Coat-armour*. Ennobled by the bearers dignity. Rule general

Like as *Birds* haue their *plumes*, *wings*, and *traines*, by meanes whereof they doe cut their way, and make smooth passage thorow the *Aire* ; in like sort, *Fishes* are furnished with *Finnes* wherewith they guide themselues in their *Swimming*, and cut the *current* of the *streames* and *waues*, for their more easie passage, wherein their course is directed by their *taile*, as *Ships* are conducted by their *Helme* or *Ruther*. And for their kindes of motion, *Fishes* are in *Scripture* termed *Reptilia* : *In ipso magno Mari & spatio illic Reptilia sunt, &c. In the great and wide Sea there are things creeping innumerable both small and great :* which are therefore said to be *Reptilia*, as *Cassan.* noteth, *Quia omnia que natant reptandi habent vel speciem, vel naturam : because things when they swimme seeme to creepe along in the water.* Psal. 104. 25.

Fishes are borne after a diuers manner, viz. *Directly*, *Vpright*, *Imbowed*, *Extended*, *Endorsed*, *Respecting each other*, *Surmounting one another*, *Fretted*, and *Trianguled*, &c. All *Fishes* (saith *Leigh*) that are borne feeding shall bee termed in *blazon* *deuouring*, because they doe swallow all *whole* without *mastication* or *chewing* : and you must tell whereon they feede. All *Fishes* raised directly *vpright*, and hauing *Finnes*, shall be termed in *Blazon*, *Hauriant* ; *ab Hauriendo*, signifying to *draw* or *sucke*, because *Fishes* doe oftentimes put their *heads* in such sort about the *waters*, to refresh themselues with the coole and temperate *Aire*, but especially when the *waters* doe so rage and boile in the depth of the *Seas* against some tempestuous storme, that they cannot endure the vnwonted *heate* thereof. All *Fishes* being borne *Transuers* the *Escoccheon* must in *blazon* be termed *Naiant*, of the word *Nato*, to *swimme* ; for in such manner doe they beare themselues in the *waters* when they *swimme*. Manner of their bearing. Rule 1. Rule 2. Rule 3.

Concerning both the *variety* and the innumerable *multitude* of *Fishes*, *Pliny* is of a pretie fantastical conceit, affirming that the *seeds* and vniuersall *Elements* of the *world*, are so sundry waies commixed one with another, partly by the *blowing* of the *winds*, and partly by the *rowling* and agitation of the *Sea*, that it may be truely said, according to the *vulgar* opinion, *That whatsoeuer is ingendred or bred in any part of the world besides ; the same is to be found in the Sea, besides many things more in it, which no where else are to be seene.* A *Fish* (if you wil beleeue *Farnesius*) is called *piscis à pascendo*, *Quia ad rem nullam nisi ad pastum natus est*, hee is bred onely to *eate* and to be *eaten*. Of *Fishes* some haue *hard* and *crusty* couerings, others haue a softer outside : and those later are also of two sorts, some hauing only *skin*, and other, *scales*. *Scaled Fishes*, by their *finnes* are both adorned, and greatly assisted also in their *swimming* : but *Congers*, *Eeles*, *Lampreies*, and such like, may seeme (in respect of the *smallnesse* of their *finnes*) to haue receiued them of *Nature*, rather for *ornament*, then for vse in *swimming*, especially because these lie most in the bottome of the *waters*, and therefore lesse neede their *finnes*. Plinie. Plin. Lib. 9. cap. 2. Descriptions. Fishes scaled what.

Of these seuerall kindes I will briefly giue some few examples, wherein I
Y rather

rather purpose to lay open their diuers formes of *Bearing* in *Coat-armour* then meddle with their vnlimitable particular kinds : as in example.

Three *Eeles*
naiant.



He beareth *Argent*, three *Eeles* naiant, in pale barre, *Sable*, by the name of *Ellis*. Of this sort are all *Lampris*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerely resemble in their motions, such *Reptiles* as hauing no feet doe with a kind of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoever other *Fish* whose *Couering* consisteth meere of *skinne*, and haue not the defensible furniture of *scales*, such as next ensue, as in example.

A *Dolphin*
naiant.



He beareth *Azure*, a *Dolphin* Naiant, Imbowed *Argent*, by the name of *Fitz-James*. The *Dolphin* is a *Fish* of so great strength and swiftnesse, that when the *Fishes*, which hee followeth for his prey, fly to the *Rocks* or *Shoare* for shelter, in the fiercenesse of his pursuit, he sometimes dasheth himselfe dead against the *Rocke*, and sometimes runnes himselfe on *shore*. Such many times is the successe of ouerheady, and outrageous men, who seeking furiously the hurt of others, feele the smart themselues, in their owne overthrow.

A *Dolphin*
hauriant.



The field is *Iupiter*, a *Dolphin* Hauriant, *Sol*. This *Coat* is euermore borne quarterly with the three *Flowres de Lices Sol*, in a *Field Iupiter*, by the Kings *Eldest sonne*, who beareth the title of the *Dolphin* of *France* ; and is thereby knowne to be *Heire apparant* to the *Crowne* of that kingdome. The *Naturalists* write, that the *Shee Dolphin* hath dugges abounding with *milke* wherewith she giueth her yong ones suck ; and that shee is, as in that respect like to *women*, so also in her affection of loue ; insomuch that *Dolphins* haue fallen so exceedingly in loue with faire *youthes*, as that they became most familiar with them, and afterward wanting their company, haue died for griefe. They are reported also to be great louers of *Musicke*.

Hee



He beareth *Azure*, three *Dolphins* *Nayant*, extended in *Pale Barre Or*. This is a *Venecian Coat-armour*, and is borne by the name of *Dolphin*. These *Dolphins* here are in their naturall forme of swimming, wherein they vse to marshall their great troupes in admirable order : for in the *vantguard* swimme all their *young ones*, in the *middle* all the *Females*, in the *rereward* all the *Males* ; like good *Husbands*, looking both to the orderly demeanour of their *wives* and *children*, and also hauing them still in their eie, to defend them from

Dolphins
Nayant.

Their order
obserued in
swimming.

danger. To this *Head* must be referred all other *Fishes* of *hard scale*, as the *Sturgeon*, &c. Other *scaled Fishes* there are, but of a more soft and tender sort, such as these are which ensue.



Hee beareth *Sable*, three *Salmons* *Hauriant*, *Argent*, by the name of *Salmon*. If *Apicius* (whose tongue was a *touch-stone* to trie the excellencie of all *dishes*) were to giue his sentence in the *Senate-house* of *Gluttons*, it is thought hee would preferre the *Salmon* before all other *Fishes*, though the old *Romans* made chiefe reckoning of *Acipenser*, a *Fish* of an vnnaturall making and qualitic, for his *scales* turne all towards the *head*, and hee euer swimmeth against the *streame*.

Three Sal-
mons Hauri-
ant.

The fish Aci-
penser.

These three *Salmons* heere were very faire bearing in a great *Charger Argent*. *Fishes* are borne *hauriant*, both respecting each other, and also *endorsed*, as in these next *Examples*.



Hee beareth *Azure*, two *Barbels* respecting each other, *Argent*. A like *Coat* to this (but different in colours) is borne by the *Familie* of *Colston* of *Essex*. This *Fishe* euen in his name bewraiet his shape, which gaue occasion thereof, by reason of the small and tender fylmes that grow about his mouth, resembling after a sort the forme of a *Beard*, whereupon hee receiued the name of a *Barbell*.

Two Barbels
respecting
each other.



Hee beareth *Gules*, two *Pikes* *hauriant endorsed Or*. This *Coat* is quartered by the high and mighty *Prince* the now *Duke* of *Wirtemberg*, for his fourth *Coat*, and are the *Armes* of the dominion of *Phiert*, within the *Territories* of the said *Duke*. Sometimes you shall find *Fishes* borne *fret-waies*, that is to say, *fretted*, or interlaced one oucr another, as in this next example.

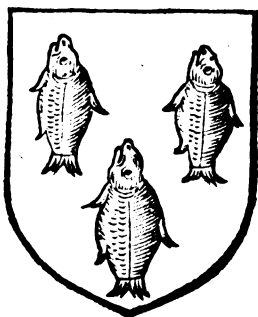
Two pikes
Hauriant En-
dorsed.

Trowtes fret-
ted in Tri-
angle.



Hee beareth *Azure*, three *Trowtes Fretted*, in *Triangle Teste*, *ala Quene*, *Argent*, by the name of *Trowtebeck*. Wee vse these words *Teste ala Quene*, in *Blazon*, to signifie the manner of their *Fretting*: The *Heire* of this *Familie* was in the time of *Henry VIII.* married to *John Talboste* of *Albrighton*, from whom the *Talbots* of *Grafton* now liuing, are linealie descended, and do *Quarter* this *Coat*.

Three Chal-
bots.



He beareth *Or*, three *Chalbots Gules*. This did belong to that worthy *Earle Philip Chalbot*, *Earle* of *Newblanch*, and great *Admirall* of *France*, whom King *Henry* the Eighth vouchsafed to make *Knight*, and companion of the most noble Order of the *Garter*. A *Chalbot Fish* seemeth to haue the shape of a *Gournard*, for so doth *Bara* describe him.

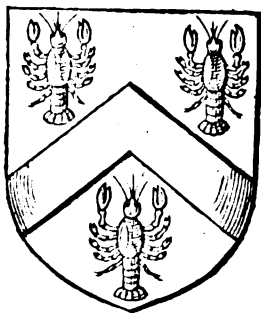
SECT. III. CHAP. XXIII.

Scales of
Fishes not
Continuat.



THE *Hardnes* of *Scalie Fish* (whereof wee haue before spoken) is not *Continuat*, but *Plated* fitting for *Motion*; but there is another sort of *hard couering*, which is *continue*: Of which sort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheueron
betweene
three Cre-
uices.



Hee beareth *Argent*, a *Cheueron Sable*, betweene three *Creuices Gules*. The rest of the *Crusted* sort of *Fishes* I will passe ouer, viz. *Crabs*, *Lobsters*, *Creuices*, *Cuttles*, *Razers*, *Shrimpes*, &c. leauing them to obseruation: and I will come to such *Fishes* as are *shelled*, as in the next following *Escocheons* shall appeare.

A Lobster
vpon a Bend.



He beareth *Gules* on a *Bend Or*, a *Lobster Sable*. *Gonzalo Argote de Molina*, in his booke entituled *Noblexa de Andaluiza*, noterh this for the *Coat-armour* of *Grill a*. It is noted by certaine *Naturalists*, that the *Lobster* is subtil in acquiring his food, for he watcheth the *Escallop*, *Oyster*, and other like *Fishes* that are fenced by nature with a stronger and more defensible coat then himselfe, to become a prey vnto him, by obseruing when they doe open their shell either to receiue food

or

or aire, and in the meane time with his clawes hee taketh a stone, and casteth it betweene the shelles of the *Oyster*, so as she can neither saue her selfe, nor annoy her foe; vsing his wit for a supply of his strengths defect, according to the old prouerbe, *Where the Lions skin is too scant, it must bee peeced out with a Fox case.*

The subtilty
of the Lob-
ster.



He beareth *Argent*, a *Lobsters Claw* in *Bend Sinister*, *Saltire-like*, surmounted of another *dexter-waies Gules*, by the name of *Tregarthicke*. Those other *fishes* which are said to bee *shelled*, and are naturally inclosed in strong and thicke *walles*, doe dilate and open their shels at certaine seasons, either to receiue the benefit of the *aire*, or of *food*, and againe contract them (at their pleasure) and so defend themselues from all harme and violence. Of these, the *Shels* are of most frequent vse in *Armes*, and are diuersly borne, as well

Lobsters
Clawes.

with *Ordinaries* betweene them, as charged vpon *Ordinaries*, as by *Example* in the next *Escocheons* in part shall appeare.



He beareth *Argent*, an *Escallop Shell Gules*, by the name of *Prelate*. This *Coat* standeth in the *Abbey Church* of *Cirencester* within the *Countie* of *Glocester*, and seemeth to haue been of long continuance there.

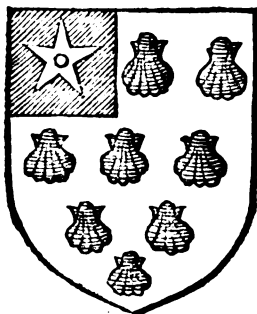
Escallop shel
Gules.

The *Escallop* (according to *Diascorides*) is ingendred of the *Deaw* and *Aire*, and hath no bloud at all in it selfe, notwithstanding in mans body (of any other food) it turneth soonest into bloud. The eating of

The nutri-
tious qualitie
of the Escal-
lop.

this *Fish* raw, is said to cure a surfet. Such is the beautifull shape that nature hath bestowed vpon this shell,

as that the Coller of the Order of *S. Michael* in *France*, in the first institution thereof, was richly garnished with certain peeces of gold artificially wrought, as neere as the Artificer could by imitation expresse the stampe of *Nature*.



He beareth *Argent*, ten *Escallops*, 4. 3. 2. 1. *Sable*, on a *Canton Gules*, a *Mollet* pierced *Or*, by the name of *Kingscot*, in the *County* of *Glocester*. I doe heere *Blazon* the charge to be ten *Escallops*, although there bee but eight to be discerned; for such was the *Coat* before the addition of the *superiacent Canton*, which as it is intended, doth but ouershadow those other two that are not seene.

tenne Escal-
lops.

Rule.

He

A Heron volant.



He beareth *Argent*, a *Heron volant* in *Fesse Azure*, *membred Or*, betweene three *Escallops Sable*, by the name of *Herondon*. Heere also you see one gesture of a *Fowle volant*, in the carriage of his legges, which was not before exemplied. *Pliny* saith, that all *Fowles* that staik with *long shankes*, as they flie they doe stretch out their *legges* in length to their *tailes*; but such as are short legged, doe draw them vp to the midst of their bellies.

A Fesse betweene three Welkes.



He beareth *Sable*, a *Fesse Engrailed* betweene three *Welkes Or*, by the name of *Shelley*. Who so shall aduisedlie view the infinite varietie of *Natures Workmanship*, manifested euen in the verie *Shells* of *Fishes*; shall doubtlesse finde iust cause to glorifie *God*, and admire his *Omnipotencie* and *Wisdom*e, shewed in these things of meanest reckoning. To this head must be reduced all other *Shell Fishes*, of what kinde soeuer, that are inclosed with hard *Shelles*.

SECT. III. CHAP. XXIV.

A Transition from things vnreasonable.



Man the Noblest of Gods Creatures.

VE have long insisted in the *Bearings* of *Animals* or *Living Creatures Vnreasonable*, distinguishing them according to their *Kinds*, sorting them into seuerall *Ranks*, placing them vnder *Sundrie Heads*, exemplifying their manifold *vse* and *Formes* of *Bearing* in *Coat-Armour*, to the end that they might giue better life and warrant to such *Rules* and *Observations*, as concerning them are formerlie giuen. The last place I haue heere reserued, to the most *Noble Creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake hee created all other things, subiecting them to his *Soueraigntie*, that they should searue *Man*. and *Man* should searue *God*. Thou hast giuen him (saith *Dauid*,) *Soueraigntie* ouer all the works of thy hands, and hast put all things in subiection vnder his feet; all *Sheepe* and *Oxen*, and all *Beasts* of the field, the *Fowles* of the *Aire*, and *Fishes* of the *Sea*, &c. For *God* made *Man* to his owne *Image*, not onlie in giueing him an *Vnderstanding Soule*, and a *Holie will*, but also a *Soueraigne Iurisdiction* ouer these in inferior *Creatures*; euen as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath giuen them *Soueraigntie* ouer *Men*: Neither is the *Beautie* of the *Bodie* it selfe lightlie to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a heathen) to acknowledge the *Infinite Wisdome* of an *Eternall Creator*: And that *Godlie King* brake out in termes of *Admiration*, saying, *Thine eies did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. That this *Creature Man*, is also borne in *Coat-Armour* both *Lim-meale* (as I may terme it) and also *Entire*, with all his *Parts coniunct*, I will shew by *Examples*, and wee will first heere sette downe the *Whole Bearings*, and afterward proceed to the *Parts*.

Man and his parts borne in Coat-armour.

The



The *Field* is *Iupiter*, our *Lady* with her son in her right hand, and a *Scepter* in her left, all *Topaz*. This *Coat* Our Lady with her sonne.
 pertaineth to the *Bishopricke* of *Salisbury*. Sith it hath pleased some (doubtlesse out of a deuout affection) to assume the bearing of the blessed *virgine* with her most blessed *Babe*; I hold it great reason to set this *Escoccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that glorious *Virgin*, or her *Babe*; but yet I hold it vndoubted *Idolatri* to offer to these, or any other *Pictures* those

Seruices of *worship* and *praier*, which God hath made his owne peculiar *prerogatiue*, not to be *communicated* to that *holy Virgin* her selfe, much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath beene acknowledged, that some lewd *Painters*, haue portraied that *unspotted Lady* to the likenesse of their owne *Curtizans*, and so haue proposed her in *Churches* to be *Adored*. This worship of the *virgin Mary*, hath almost worne out the *worship* of her *sonne*, especially where their ridiculous *fained Miracles*, daily broached, doe finde any credit.



The *Field* is *Topaze*, a *King* enthronised on his *Seat Royall*, *Saphire*, *Crowned*, *Sceptered*, and *inuested* of the first, the *Cape* of his *Robe Ermine*. These are the *Armes* A King enthronized.
 of the *City Siuil* in *Spaine*. As we formerly prescribed of *unreasonable creatures*, that they should bee set forth in their noblest *Action*; so much more is it fit, Man in his noblest action.
 that *Man* (the most excellent of *Gods creatures*) should be set forth in his *greatest dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular person should Many degrees of calling.

be habited as is fitting for his *estate*, *calling*, and *imploiment*: viz. *Princes* in *solio Maiestat*, *Pontifex* in *Pontificalibus*, *Milcs* in *armis*, *sue equestris*, *sue pedestris*, *depingi debet*: A *King* in his *Throne* of *Maiefty*, a *Bishop* in his *Pontificall* vestures, and a *Souldier* in his *Military* habit, either on foot or *Horsebacke*. So shall they receiue such reuerence as is answerable, both to their *persons* and *functions*.



The *Field* is *Saphire*, a *Bishop* seated in his *Chaire*, A Bishop in his Pontifical.
 habited in his *Pontificals*, sustaining his *Croysser* in his left arme, staied vpon the *Chaire*, and extending his right hand toward the *Dexter point* of the *Escoccheon*, *Argent*. This *Coat-armour* was quartered by *Eberhardus* sometimes *Bishop* of *Lubricke* in *Saxony*, who was descended of the noble progeny of the *Hollij*. The dignity *Episcopall* is next vnto the *Regall*, insomuch that *Constantine* the great, (the first *Christian Emperor*) receiued a *Bishop* with no lesse reuerence and honour, The dignity Episcopall next the Regall.

then if euery one of them had beene his owne *Father*: and great reason; sith they directly succeed the *Apostles* of *Christ* in the gouernment of the *Church*, especially

especially if together with this *Apostolicall dignity*, they ioine the truth of *Apostolicall doctrine*, which the *Romish Bishops* haue abolished.

A Saracens
head errased.



Flexibility
of mans
head.

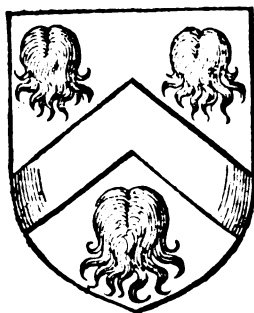
Hee beareth *Gules*, a *Saracens Head*, *Errased* at the *Neck*, *Argent*, enuironed about the *Temples* with a *Wreath* of the *Second*, & *Sable*, by the name of *Merfish* of *Wales*. After *Examples* of the *Whole Bearing* of *Man*, it is fit the *Head* should first bee handled before the other *Parts*; for that amongst all the parts of *Living Creatures* the *Head* obtaineth the chiefeft preheminence, saith *Pierius*; and (as *Isidore* noteth) it is called *Caput*, not onelie because it is *Capeable* of the knowledge attained by the *Senses*; but for that also, it comprehendeth and containeth them all. As this *Member* is chiefeft in *Dignitie*, so hath *Nature* appropriated thereto the highest and principall place, it being lifted vp on high, as in a *Watch Towre*, that it might ouersee all approaching danger before it come neere; for which cause also, *Nature* hath giuen *Man* more *Flexibilitie* to turne about his *Neck* and looke on all sides, then other *Creatures* haue.

A Cheuron
betweene 3.
heads cou-
ped.



He beareth *Sable* a *Cheuron* betweene three *Childrens heads couped*, at the shoulders, *Argent*, their *Peruques*, *Or*, enwrapped about the *necks* with as many *Snakes Proper*, by the name of *Vaughan*. It hath beene reported (how truely I cannot say) that some one of the *Ancestors* of this *Family*, was borne with a *Snake* about his necke; a matter not vnpossible, but yet very vnprobable. *Ideo quare*.

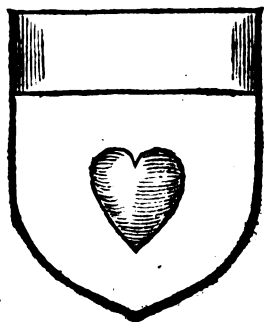
A Cheuron
betweene 3,
Peruques.



Francis Ros.
lib. stemmat.
Lotbaringia,
Tom. 3. fol. 3.

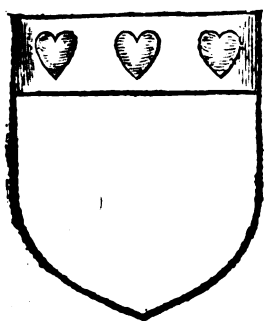
He beareth *Argent* a *Cheuron*, *Gules*, between three *Peruques*, *Sable*. This *Coat* standeth in one of the windows of *New Inne Hall* without *Templebarre* in *London*. *Clodius* (surnamed *Commatius* because of his *long haire*) hauing attained the gouernment of the *Sterne* in the *Kingdome* of *France*, at his first coming to the *Crowne*, did institute a *Law*, that the *Frenchmen* should in common, weare their *haire long*, in token of liberty. And so contrariwise shauing of the *haire* was a signe of seruile bondage: For the *Romans* (saith *Francis de Rosiers*) did institute by a publik Edict, that the *haire*s of *bondmen* should be shauen in token of bondage. But as *haire*s change according to time, so it is the part of a *wise man* (saith *Farnesius*) to conforme himself to the mutability of times and seasons. After the *Head* the *Heart* doth challenge the chiefeft place, as in example.

He



He beareth *Argent*, a *Heart proper*, a *Chiefe Sable*, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingring sicknes; much more must the *heart* waste in those that are possessed with the fretting canker of enuy, against the prosperity of others. According to that saying; *Inuidus ipse sibi est longè tristissimus hostis*: *The enuious man is a most deadly foe to himselfe.*

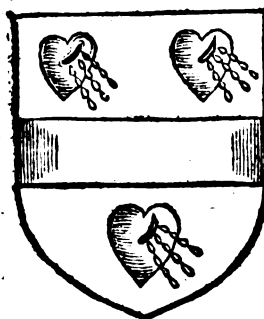
A Heart proper and a Chiefe.



He beareth *Gules* on a *Chiefe Argent*, three *Hearts proper*, by the name of *Heart*. The *Heart*, saith one, is naturally shaped long, and not round; to signifie, that our thoughts and consultations ought to bee long deliberate, and not hasty and inconsiderate. This is the Fountaine, seat, and treasury of *life*, wherthrough the whole body receiueth the *vitall spirits*; which are (as it were) certaine quickning flames which by the ministry of the arteries and veines, are disperfed throughout all parts of the body, giuing

Three Hearts on a Chiefe.

thereto life and vigor, and enabling the same to the performancè of euery action.



Hee beareth *Argent*, a *Fesse Gules* betweene three *Hearts vulned*, and distilling drops of bloud on the *sinister side proper*, by the name of *Toto*. These are termed *vulned* of the *Latine* word *vulnus*, which signifieth a wound. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, inso-much as it may well be said (according to *Aristotle*) *Natura constituit rem nobiliorem in nobiliori loco, ut cor in medio*; *To the best part the best place*. This is that which of all other parts God requireth vs to referue

A Bend betweene three Hearts vulned.

for himselfe and to his seruice, where he saith, *My sonne giue me thy heart*; and good reason, sith he was pleased to giue vs his *sonnes heart* to bee pierced to the death for our demerits. And this place may decide their doubt, who make question whether be the more *principall part* of a *Man*, the *Braine* or the *Heart*, lith God preferreth the heart, as more esteeming the *heartly* affection of *true Charity*, then a *speculatiue contemplation void of Christian practise*.

Z

Hee

A Hart be-
tweene two
wings.

Bishop of
London, *An.*
44. *Hen. 3.*



Hee beareth *Gules*, a *Heart* betweene two *wings*, displayed *Or*, by the name of *Henry de wingham*. The Ancients vied to hang the figure of an *heart* with a lace or chain from the neck vpon the breast of a man, signifying thereby, a man of *sincerity*, and such a one as speaketh the truth from the *heart*, and is free from all guile and dissimulation, and is farre vnlike those that the *Psalmist* mentioneth, saying, *They giue good words with their lips, but dissemble with their double heart.*

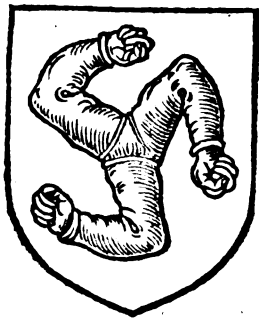
Too rife are they found in this age, whose tong and heart goe two diuers waies. Therefore well is that saying verified of these and like persons, which is vsuall in the mouthes of many men, *Mel in ore, verba lactis, fel in corde, fraus in factis*; Hony in the mouth, gall in the heart, and guile in their actions.

An *Arme*.



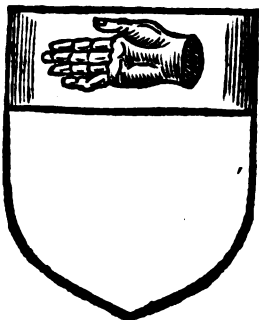
He beareth *Argent*, an *Arme Sinister*, issuing out of the *Dexter point*, & extended towards the *Sinister base* in forme of a *Bend Gules*, by the name of *Cornhill*. The *Arme* is a member of the *body* ordained by *Nature* for labour: and for that purpose shee hath fortified the same strongly with *Arteries*, *Muscles* and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne* or any *other mans* power or industry too much, *God* hath forbidden vs to trust to the *Arme flessh*.

Three *dexter*
Armes con-
joined.



Hee beareth *Gules*, three *Dexter Armes* conjoined at the shoulders, and flexed in *Triangle*, *Or*, with *Fists* clenched, *Argent*. This *Coat-armour* pertaineth to the Family of *Tremaine* of *Colacombe* in *Deuon-shire*. These *Armes* & *hands* conjoined and clenched after this manner may signifie a treble offer of reuenge for some notable iniurie done to the person or fame of the first bearer, which to an honest man, is no lesse deare then life; *Nam honor & honestas pari passu cum vita ambulant.*

A hand ex-
tended on a
Chiefe.



He beareth *Or*, on a *Chiefe Gules*, a *Hand* extended and borne transuerse the *Chiefe*, *Argent*, by the name of *Mainfeline*. The *Hand* is the pledge of *friendship* and *fidelity*, which was in ancient times confirmed by shaking of *hands*: but later times haue taken vp an other fashon, by embracing with the *Armes*: but the truth is, a handfull of that *Ancient Amity*, is more worth then a whole *armefull* of the *new*; which now euery where consists in *words*, not in *deedes*. The hand is the chiefe working *instrument* of the *body*, and of no lesse comeliness.

comlineſſe then uſe; *Quam multarum artium miniſtra ſunt?* ſaith *Zanchius*; of how many *Arts* is the *hand* the *worker*? and it is called *manus* (according to ſome) *à manando*, *Vel quia ipſa è brachio manat, vel quia ex ea manant digiti*; either for that it proceedeth out of the *Arme*, or for that the *fingers* proceed out of it. This member is diuided into five parts, whereof each one hath a name appropriate to the particular uſe thereof: as the *Thombe* is called *Pollex*, *quod virtute præ cateris polleat*, for the ſtrength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the *middlefinger*. The fourth *Annularis*, or *Ringfinger*. The fifth *Auricularis*, becauſe men uſe to picke their *Eare* therewith.



He beareth *Or*, a *Mans Legge*, *Couped* at the middeſt of the *Thigh*, *Azure*, by the name of *Haddon*. The *Leg* is the member of *ſtrength*, *ſtability*, *expedition*, and *obedience*. It was a cuſtome of the *ancient World*, that *ſeruants* or *children* ſhould put their *hand* vnder the *Thigh* of him to whom they ſhould bee obliged by oath. Which *cercmony* (as ſome take it) they uſed alſo well to ſhew the ready obedience of the *ſeruants* and *children* towards their *Maſters* and *Parents*, as alſo the *iuriſdiction* and *authority* of their *Maſters* and *parents* ouer them. So did *Abraham* cauſe his *ſeruant* to doe; and the like oath alſo did *Iſrael* require of his *ſonne Ioseph*.



Hee beareth *Argent*, a *Mans Leg Erased* at the *Thigh*, *Sable*, by the name of *Prime*.

In blazoning of *Coat-armours* conſiſting of *Legges* borne after this manner, I hold it needleſſe to mention the bearing thereof in *pale*, becauſe it is *naturall* for a *mans Leg* to ſtand vpright: but if the ſame be borne in any other ſort then thus, then ſhall you make ſpeciall mention thereof.



He beareth *Sable*, a *Legge Couped* below the *Knee*, *Argent*, by the name of *Shrigley of Cheſhire*. The *legge* being the loweſt and lowlieſt part of the *Body*, therefore doe we uſe the motion thereof, to ſhew *humilitie* and *ſubmiſſion* to our *ſuperiours*: and of all *geſtures* of the *legge*, it is not more pliable to any, then to that whereby we humble our ſelues before *God* in *kneeling* and *praying*; as if *Nature* had eſpecially framed our *Bodies*, as well as our *Soules*, for that *ſeruice* to him that made vs. And in this ſenſe, *God doth delight in mans*

legges, though he doth not (as himſelfe ſaith) in the *ſtrength* or *beauty* thereof. And as the *legge* cut off from the *body*, loſeth all his former *ſtrength*, ſo *Man* cut off from *God*, loſeth all his *grace*, *power*, and *felicitie*, which are only preferred by our *Vnion* with him.

SECT. III. CHAP. XXV.

Creatures of
exorbitant
kinde.

Amphibia.

IN the proceſſe of our former tracts touching *Animals* as well *Rationall* as *Irrationall*, we haue beene very carefull to limit euery ſeueral kinde of *creature* with his owne *Naturall* and *diſtinct bounds, formes, and proprieties*; whereby it happeneth, that ſuch other kinds of *living creatures*, as are any way exorbitant from *Natures* generall courſe and intendment, either for *qualities* or *effence*, (and therefore wanted a certaine place amongſt the reſt) haue beene reſerued for this laſt place. And of theſe there are *diuers* ſorts; as firſt *Amphibia*, ſuch as liue ſometimes as if they were *water-creatures*, at other times as if they were *land-creatures*, as examples heere ſhall ſhew.

Beuer ra-
ping.

He beareth *Argent*, a *Beuer* erected *Sable*, deuouring a *Fish* proper, *Armed Gules*. This *Coat* ſtandeth in a glaſſe window in an *Inne* of *Chancerie* called *New-In-Hall* without *Temple-Barre* neere *London*. The *Beuer* is like an *Otter*, and both of them are like *ſie diſſembling companions*, who to make their profit, and feed their owne bellies, will cloſely keepe good quarter with contrarie ſides, in affection to neither, but onely for their owne behoofe: therefore I could wiſh they had one other property of the *beuer*, which is to geld himſelfe, that ſo he might eſcape from his purſuers, who hunt him for his *teſticles*, which are much uſed in *Phyſicke*. This *Beuer* hath only his *taile* fiſh, and therefore keepes that part moſt in the *water*: he hath his *hinder legges* like a *Swanne*, and his *former* like a *Dogge*, and ſo ſwimmeth with the one whiles hee *preieth* with the other.

Feſſe be-
tweene three
Otters.

Hee beareth *Argent*, a *Feſſe* betweene three *Otters Sable*, by the name of *Lutterell*. *Sir Iohn Maundeſeile* in his *Diſcourſes*, reporteth that in the *Country* of *China* they uſe *Otters* for *water-dogs*, bred tame among them in great number, which ſo often as they are commanded, goe into the waters, and bring forth *Fiſh* to their *Maſters*.

Seales feet
erraſed.

He beareth *Argent*, a *Cheuron* betweene three *Seals feet Erected and Erraſed Sable*. Theſe *Armes* doe pertaine to the Towne of *Yarmouth* in *Norfolke*. The *Finnes* wherewith this *Fish* doth ſwimme, doe ſerue her turne alſo as *Feet* to goe withall vpon the *Land*. The milke of this *Seale* (or *Sea-calfe*) is very wholeſome againſt the *Falling Sickneſſe*: but ſhee ſucketh it out, and ſpilleth it of enuy, that it ſhould not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

The

The second sort of *Natures unnaturall creatures* (as I may call them) are *Bi-Genera*. genera, such as are ingendred of two distinct kindes of *Beasts*, against the pre-
script of *Natures* order. Of which *prodigious* kindes of *Beasts*, as some haue
beene procreated by meanes of mans idle *invention*, and others by casuall ac-
cident; so are there sundry sorts of *Beasts* no lesse vnnaturally ingendred Occasions
through carelesse neglect of the separating each sort of *Cattle* by themselues, of vnkindly
and by permitting *Beasts* of distinct kindes, to sort and feed together confu- procreations
sedly in the time of their heat. Such are those that *Vpton* calleth *Musimones*,
ingendred of a *Goat* and a *Ramme*; *Tytiri*, of a *Sheepe* and a *Goat*; *Hybrides*, of
a wilde *Boare* and a tame *Sow*; *Castorides*, *Dogges* ingendred by a *Fox* and a *Be-*
uer; *Lyciscus*, of a *Wolfe* and a *Mastiffe*, and such like.

These *Bi-generous Beasts* (saith *Vpton*) may well beseme the *Bearing* of *Ab-* Whose bea-
bats and *Abbasses*, who beare the *Miter* and the *Crosse*, which are representati- ring these
ons of *Pastorall Iurisdiction*, but haue not the actuall exercise thereof; as the sorts doe fit.
Mule and *Leopard*, hauing the *generative instruments* of the *Horse* and the *Lion*,
yet haue not the naturall vse of them: though in this property, *Abbats* and
Abbesses haue neuer beene very like them, but for the other respect. Where-
upon a certaine *Author* hath this saying:

Mulus & Abbates sunt in honore pares:
Mules, Abbats, and Abbesses are like;
They beare the weapons, but cannot strike.



He beareth *Gules*, a *Mufimon Argent*. This is a *Bi-Generous* beast of vnkindly procreation (like as the
Mule before exemplified amongst whole-footed beasts) and is ingendred betweene a *Goat* and a *Ramme*, like
as the *Tytirus* is ingendred betweene a *Sheepe* and a
Bucke-goat, as *Vpton* noteth.



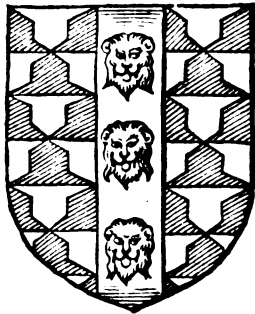
Hee beareth *Gules*, a *Leopard Passant Gardant Or*, The shape of
Spotted Sable. The shape of the *Leopard* bewraieeth the Leopard.
his vnkindly birth, forasmuch as he is in all proporti-
on of body more like the *Pardus*, as well in respect of
the slendernesse of his body, as of his spots, and wanteth
the courage notified by the plentiful mane wher-
with *Nature* hath inuested the *Lion*, being the ex-
presse token of his generous and noble spirit. This *Leopard e-*
miscbegotten *Beast* is naturally enemie to the *Lion*, nemie to the
and finding his owne defect of courage to encounter *Lion*.

the *Lion* in faire fight, he obserueth when the *Lion* makes his walke nere to
his *Denne*, which (in policie) he hath purposedly wrought spacious and wide
in the double entrance thereof, and narrow in the midst, so as himselfe being
much more slender then the *Lion*, may easily passe: when hee seeth the *Lion*,
he maketh towards him hastily, as if he would bid him battell in the open
fields;

The policie
of the Leo-
pard.

fields ; and when he seeth the *Lion* prepared to encounter him, hee betaketh him to his heeles, and maketh towards his *Denne* with all celeritie, whom the *Lion* eagerly pursueth with full course, dreaming of no danger by reason of the large entrance into the *Denne*. At length through the vehemencie of his swift course, he becommeth so straited in the narrow passage in the midst of the *Denne* (by reason he is much bigger bodied then the *Leopard*) that hee can goe neither forwards nor backwards. The *Lion* being thus distressed, his enimie passeth thorow his *Denne*, and commeth behinde him, and gnaweth him to death. Of this *Beast*, the *Head* is more vsually borne in *Coat-armour* then the whole, and that in diuers manner, as by these examples next ensuing may be seene.

Leopards
heads.



Occasion of
bigenerous
procreations

He beareth *Verry, Argent* and *Azure* on a *Pale Gules*, three *Leopards Heads Or*, by the name of *Ockowld*. The *Leopard* hath a name well fitting his unkindely procreation and double *Nature* : for being ingendred betweene the *Lionesse* and the *Pardus*, is thereupon called a *Leopard*. It is often times found in the *hot climates*, especially in *Africa*, where through great scarcity of *waters*, many *Beasts* did often conuent together at some *riuier* to drinke, of whose commixtion, many *monstrous births* haue beene produced ; which

gaue occasion of that vulgar Prouerbe, *Semper aliquid nouifert Africa: Africa still yeelds new Monsters.*

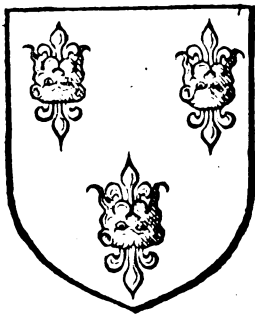
Leopards
heads issant
Flowers de
lices.



He beareth *Gules*, a *Bend Ingrailed Azure*, betweene three *Leopards Heads Or*, issant *Flowers de lices* of the second, by the name of *Dennys*. This is that ancient *Coat-armour* of that *Familie*, as appeareth in the *Cathedrall Churches* of *Worcester* and *Hereford*, as also in the *Churches* of *Durham* and *Aufte*, and many other places : neuerthelesse, some haue of late yceres altered the *Flowers de lices* into *Or*, wherein they haue much wronged the *Bearers*, in reiecting the ancient forme, which is both warranted by *Antique Monuments*, and

no way discommendable, sith it is borne in the *naturall colour*.

Leopards
heads re-
uerfed.



The *Field* is *Gules*, three *Leopards Heads Reuerfed*, swallowing as many *Flowers de lices Or*. This *Coat* pertaineth to the *See* of *Hereford*. These *Leopards* heads differ from the former in this, that they are borne reuerfed ; of which forme of bearing you must take speciall notice in *Blazon*, as also of the *Flowers de lices*, which in these are said to be swallowed, and not borne.

SECT.

SECT. III. CHAP. XXVI.



N other sort there is of *exorbitant Animals* much more prodigious than all the former: such are those *Creatures formed* or rather *deformed* with the confused shapes of *Creatures* of different kindes and qualities. These (according to some *Authors*) are called in Latine *Monstra*, à *monstrando*, for shewing some strange euent. These *Monsters* (saith S. *Augustine*) cannot bee reckoned amongst those good *Creatures* that God created before the transgression of *Adam*: for those did God (when he tooke the suruey of them) pronounce to bee *valde bona*, for they had in them neither excessse nor defect, but were the perfect workmanship of Gods creation. And of them *Zanchius* saith, that *Eorum deformitas habet usus, cum & Deo seruiant, ad gloriam ipsius illustrandam, & electis ad salutem promouendam*. If *Man* had not transgressed the Law of his *Maker*, this dreadful deformitie (in likelihood) had not happened in the procreation of *Animals*, which some *Philosophers* doe call *Peccata Natura*, Errors in Nature, *Quoniam natura impeditur in horum generatione, ne possit quale velit producere animal*. Some examples in this kinde heere ensue.



Hee beareth *Argent*, a *Griffon Passant*, his wings displaid *Sable*, *Armed Gules*, by the name of *Halton*. Leigh in his *Blazon* of this *Beast*, addeth this word *Sergeant*, in regard of his *two-fold forme*, wherein hee doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lion*: If that be the cause, then doubtlesse that terme cannot be saide to be peculiar to the *Griffon*, as he would haue it, but rather common to whatsoeuer other *Animall* of double nature: as the *Wiuerne*, *Cockatrice*, &c.



He beareth *Or*, a *Griffon Rampant*, with wings displaid *Sable*, by the name of *Morgan*. The erecting of the *fore-legges* of this *Griffon*, is an euident testimonie of his readinesse for action, which addeth a *second force* to his attempt, and promiseth a *successfull euent* of his enterprise, by reason that hee vniteth force and industrie together. The *Griffon* hauing attained his full groweth, will neuer be taken alieue; wherein hee doth *Adumbrate* or rather liuely set forth the proper-
tie of a *valorous Souldier*, whose *Magnanimitie* is such

as hee had rather *Expose* himselfe to all dangers, and euen to death it selfe, then to become captiue.

Hee

A Wiuern his
wings dis-
plaied.



Hee beareth *Argent*, a *Wiuerne*, his wings displaid and *Taile Nowed*, *Gules*, by the name of *Drakes*. This word *Nowed* is as much to say in *Latin* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricate-ly knotted with diuers infoldings, after the manner of a *Frette* : Like as the *Griffon* doth partticipate of a *Fowle* and a *Beast*, as afore said ; so doth the *Wiuerne* partake of a *Fowle* in the *Wings* and *Legs*, and with a *Snake*, *Adder*, or such other *Serpents* (as are not of *Grefisble* kinde, but *Glide* along vpon their *Bellie*.)

and doth resemble a *Serpent* in the *Taile*.

A Cocka-
trice displai-
ed.



Hee beareth *Sable*, a *Cockatrice displaid*, *Argent*, *crested*, *membred*, and *iolopped*, *Gules*, by the name of *Buggine*. The *Cockatrice* is called in *Latine* *Regulus*, for that he seemeth to be a little King amongst *Serpents*, not in regard of his quantity, but in respect of the infection of his *Pestiferous* and *poisonfull* aspect, where-with he poisoneth the *Aire*. Not vnlike those diuel-ish *witches*, that doe worke the destruction of silly *Infants*, as also of the *cattell* of such their neighbours whose prosperous estate is to them a most grie-

uous eie-sore. Of such *Virgil* in his *Bucolike* makes mention, saying,

Nescio quis teneros oculus mihi fascinat Agnos,

I know not what wicked eie hath bewitched my tender Lambes.

A Reremouse
displaied.



He beareth *Argent*, a *Reremouse displaid*, *Sable*, by the name of *Bakster*. The *Egyptians* (saith *Pierius*) vsed to signifie by the *Reremouse* a man that hauing small meanes, and weake power, either of Nobility or of Fortune, or yet stored with pregnancy of wit, hath neuerthelesse stepped vp so suddenly that he might seeme not so much to bee supported by the earth, as by a sudden flight to bee exalted aboue the same. Sometimes you shall find this bird borne in the forme of some *Ordinary* ; for so shal you see them

borne displaid in *Pale*, three of them one aboue another. As in the *Ensignes* of the Kingdome of *India* sorted amongst the *Coat-armours* of the innume-ours multitude of the great assembly holden at the *Councell* of *Constance*, *Anno Dom. 1414*. This little creature doth partake both with *beast* and *bird* in such neerenesse of resemblance to either of them, as that it may (with reason) be doubted of whether kind he is. By occasion whereof he taketh aduantage in the battell betweene *beasts* and *birds* (mentioned in the Fables of *Aesop*) to flutter aloft aboue them to behold the euent of that dangerous fight, with a resolution to encline to the stronger part. Of all *Birds* (according to *Plinie*) this alone bringeth forth yong aliue, and none but shee hath wings made of panicles or thinne skinnes. So is she the onely *bird* that suckleth her yong with her paps and giueth them milke.

Hee

Aesop.



He beareth *Azure*, an *Harpey* with her wings disclosed, her *Haire* *florant*, *Or*, *Armed* of the same. This *Coat* standeth in *Huntington Church*. Of this kind of bird (or rather Monster) *Virgil* writeth in this manner;

*Tristius haud illis monstrum, nec sauior ulla,
Pestis & ira deum, Stigij's sese extulit undis,
Virginis volucrum vultus fœdissima vultus
Ingluuias, vncæq; manus & pallida semper
Ora fæme.*

Virgilius

Of Monsters all, most Monstrous this; no greater wrath
God sends'mongst men: it comes from depth of pitchy Hell,
And Virgins face, but wombe-like gulfe vn-satiat hath,
Her hands are griping claws, her colour pall and fell.



The Field is *Azure*, an *Harpey* displayed, *Crined*, *Crowned*, and *Armed*, *Or*. These are the *Armes* of the noble City of *Norenberga*, which according to some *Authors* is situate in the very *Center* of the vast and spacious Country of *Germany*. The *Harpey* (saith *Vpton*) should be giuen to such persons as haue committed manslaughter, to the end that by the often view of their *Ensignes* they might bee moued to bewaile the foulness of their offence.

The Harpey displayed.



Hee beareth *Argent*, a *Mermaid*, *Gules*, *Crined Or*, holding a *Mirror* in her right hand, and a *Combe* in her left, by the name of *Ellis*.

To these must be added, *Montegers*, *Satyrs*, *Monk-fishes*. As also *Lions-dragons*, *Lions-Poisons*, and whatsoever other double shaped *Animall* of any, two or more of the particular kinds, before handled.

SECT. III. CHAP. XXVI.



UNT O this will I adde all sorts of *Animals*, which being duly shaped, doe neuertheless monster-like degenerate from their kinde, by reason that in their actions they doe shew themselves (as they are often found) borne in *Coat-armour*, I say not diuers or differing from their kinde, but meere repugnant and contrary to nature, which to looke vpon (their natures being duely considered) are no lesse monstrous then those deformed procreations, and naturally deformed *Animals* before handled, as by these few examples following may be scene.

He

A a

A Lion Rampant Regardant.



He beareth *Or*, a *Lion Rampant, Regardant, Sable, Armed Gules*, by the name of *Gwaythe Voyde*, sometime *Lord of Cardigan in Wales*. This action doth manifest an inward and degenerate perturbation of the mind, which is meerelic repugnant to the most couragious nature of the *Lion*, *Cuius natura est imperterrita*, according to the saying, *Leo fortissimus bestiarum ad nullius pauebit occursum*.

A Lion Rampant coward



He beareth *Argent* a *Lion Rampant, Coward, purple*, by the name of *Rowch*. This is termed a *Lion Coward*, for that in cowardly sort hee clappeth his taile between his legs, which is proper to all kind of *beasts* (hauing tails) in case of extemity and feare, then which nothiug is more contrary to the magnanimity and noble stomacke of the *Lion*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of *nature*.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindered by reason of the apposition of certaine *Artificiall Impediments*. As shall appeare heereafter in these next following *Escutcheons*.

A Lion Rampant chained.



He beareth *Argent* a *Lion Rampant, Sable, Gorged with a Coller and a Chaine* thereto affixed reflexing ouer his backe, *Or*, by the name of *Miredith*. Such forme of *bearing* may signifie some *bearer* thereof to be captiuated by such a one as was of greater power then himselfe.

No *beast* can be truely said to be free that is tied about the necke, which *Aristole* obserueth, saying, *Omne Animal tunc est liberum, quando collum suum vinculis habet solutum*.

A Horse passant Spangled.



He beareth *Sable* a *Horse passant, Argent, Spanceled* on both legs of the neerer side, *Gules*, by the name of *Perciwall*. Albeit this *Horse* be now *Spanceled* as you see, yet must you not account him to be of so base & deiected nature, as that he hath beene forced to this subiection, but rather wone thereunto by tractable vsage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentlenes, then by seuerity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quam trahitur*. For it is with *irrationall Animals*, as with the *Rational*, who are rather drawn by the *Eares* then by the *cloake*: That is, they are sooner wone by perswasion

swafion then forced by compulsatorie meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the bearer.

In the closing vp of this third *Section* of *Irrationall Animals*, I will note vnto you some few examples (not vnworthy your obseruation) of some other sorts of bearing then haue bene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serue for your better information: for I had rather you were il furnished at my hands, then that I should leaue you altogether disfurnished. The things that I purpose to note vnto you in this place, are briefly these: to wit, That there are some *Coat-armours*, whose *Fields* (besides their grand *Charge*) doe admit some petite *Charge* to be annexed to the primer *Charge*. Others there are, wherein the *Field* being freed of such petite *Charges*, the same are imposed vpon the *Charge* it selfe. Hence it is, that wee haue so many *Lions* and other liuing things borne *Gutte*, *Billitte*, *Escalloppe*, *Pellette*, &c. as by this that ensueth in part may be seene.



Hee beareth *Azure*, a *Lion Rampand*, betweene *Eight* *croffe Crosetts*, *Fitched*, *three*, *two*, *two*, *one*, *Or*, *Charged* on the *shoulder* with a *Cressant*, *Gules*, a *Chiefe* of the *second*, by the name of *Iordane*. A like bearing to this (the *Chiefe* excepted) hath the *Lord Delaware* for his *second Coat*, which is *Gules crusule botonne fitché* a *Lion Rampand Argent*, by the name of *Laware*, which I doe note vnto you for a further instance of such bearing.

A Lion be-
tweene
Crosetts.



The *Field* is *Diamond*, a *Lion Rampand*, betweene *eight* *Crosses Crosetts*, *Pearle*. This *Coat-armour* pertaineth to the *Ancient Family* of *Long* of *Wiltshire*: whereof that Honourable and vertuous *Baronneffe*, the Lady *Russell*, wife to the right Honourable and thrice worthy *Sr. William Russell*, Lord *Russell* of *Thornhaw*, is descended: whose seuerall vertues deserue to be published by a more skilfull penne. Yet can I not, but shew my dutifull affection vnto them for many those honourable respects touching my

A Lion Ram-
pand and
Crosetts.

owne particular.



He beareth *Argent*, a *Lion Rampand*, *Sable*, *Gutte* *Or*, by the name of *Bromwich*. As this *Charge* is borne *Gutte*, so shall the careful obseruer, find other *Charges* borne *Billette*, *Pellette*, &c. And so concluding this third *Section*, I will hasten to the next.

A Lion Ram-
pand Gutte.

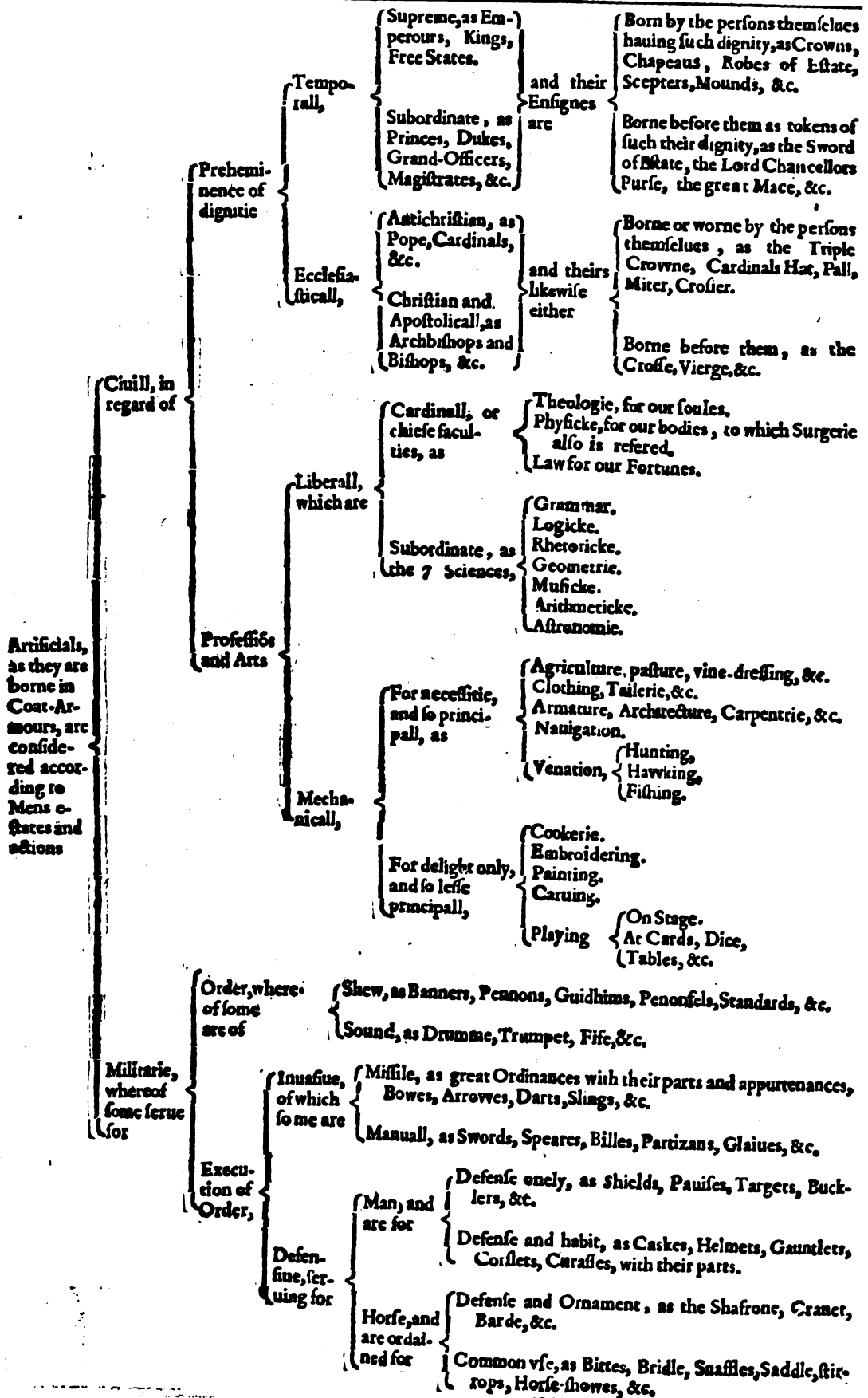
The end of the third Section.

*Fœlices essent Artes, si de his solummodo
Artifices indicarent.*

THis *Fourth Section* treateth of
Coat-armours formed of things
Artificiall, that is, of such things as
are wrought by the *Wit, Art, and*
Endeuour of Man, for the *Vse of*
Man: whether we consider such
Artificials as appertaine to the vse
of *Ciwill Life*, as the *Ensignes of*
Dignities, both *Temporall* and *Ec-*
clesiasticall; and of *Professions*,
both *Liberall* and *Mechanicall*:
or else as they belong to the *Life*
and *Actions Militarie*; for *Artifi-*
cialls being made for the behoofe
and seuerall *Uses of Men*, they
are heere proposed according to
the seuerall *Actions and Estates of*
Men.

*Scientia non habet inimicum præter
ignorantem.*

A Table of the fourth Section.





SECTION IV.

CHAPTER I.



Sall *Naturall* things (of which hitherto wee haue intreated) were made by the powerful hand of the *Almighty* and *All-wise God* for the vse of *Mankinde*, so did *God* also endue *Man* with an *admirable power* infused into him, with the *Reasonable Soule*, whereby euery *Man* might inuent waies and meanes to helpe *himselfe*, and one *Man* to helpe another by the benefit of *Arts*, for the better vse of those things which *God* and *Nature* hath prouided. In which respects *Art* is reputed *Natura Sim-*

ia, *Natures Ape*, for imitating those things, which *Nature* herselfe hath framed, as we see in *Painting*, *Poetry*, and the like : but wee may goe further, since *Art* goeth further, and adde, that *Art* is also *Natura Obstetrix*, *Medica*, *Leno* ; *Natures Midwife*, in helping her for the safer and better producing of her fruits, as is *Husbandry*, &c. *Natures Physitian*, in preserving *Natures* works, as *Architecture*, *Armature*, and *Physicke* it selfe : lastly, *Art* is *Natures Pandore*, in setting her out to the most tempting and pleasing fashion, by inuenting those things that tend either to the *adorning* or *delight*, so to please the senses and fancies with those things, which in their owne *Nature* without *Art*, would not be so contentfull. And therefore *Aristotle* yeeldeth this reason of the inuention of *Arts*, *Quia Natura multipliciter est ancilla, & multis angustijs oppressa, ideo inuenta est Ars, ut suppleat defectum Natura* ; *Nature* is much kept vnder and oppressed like a *Handmaid*, and therefore *Arts* were inuented, to supply those defects of *Nature*.

In this place therefore wee intend from the *works* of *Nature* to come to the *works* of *Art*, so farre forth, as they are vsed in *Coat-armour*. And heere we must be borne with, if we vse the word of *Art* in his largest signification, including all *Sciences*, and *Knowledge*, whether *Contemplatiue* or *Operatiue* and *Practicke* whatsoeuer ; for so one hath defined it, *Art* is the cunning of doing or teaching any thing by certaine Rules [or prescript formes :] And therefore some haue thought *Ars* to be *ab Arctando*, *Quia arctis breuibusq; preceptis concluditur* ; *Because it is comprised in brieft and compendious precepts* : whereas those who so call it *quia per Artus operatur*, for the worke of the *limmes* or *joints*, they comprehend onely *Arts Mechanicall* by that name. Some more probably deriue it from the Greeke word *Arete*, which signifieth *vertue*, because the perfect skill or *Art* of doing any thing, is properly the *virtue* of that *Action*. In handling these *Artificials*, I will follow our prescibed *Order*, and beginne with the *Ensignes* of the *Actions* or estate *Ciuill*, and first with the *Highest* and *Soueraigne*, as in example.

The

A Crowne
Imperiall
Mitrall.

The Field is *Iupiter*, a *Crowne Mitrall Imperiall*, *Sol*, garnished and enriched with sundry precious *Geme*, *Proper*. These *Armes* doe pertaine to the *City* of *Toledo* in *Spain*. This sort of *Crowne* was deuised to represent a twofold dignity vnited in one, *viz*, *Sacrificall* and *Imperiall*, (in which respect I haue giuen it this *new-coined* forme of *blazon*:) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tanta est Sacerdotalis dignitas*, &c. (saith *Cass.*) so great is the *Priestly* dignity, that in the *glorious* times of the *Romans* no man might be *Emperour* or *King*, but he was to bee also a *Priest*; and thence are they instiled in their *Coines*, *Imperatores* & *Pontifices Maximi*; whence we may see that the *originall* was meere *Heathens* of the *Popes* *usurpation*, of that title *Pontifex Maximus*; surely he could find in his heart also to still himselfe *Imperator Maximus*; for that high command hee challengeth ouer all *Emperours* and *Kings*. And though this be now the *Ensigne* of the *Empire*, yet it is rather in possession of the *usurping* *Papacy*.

A Significa-
tion of it e-
leuated.

The Field is *Mars*, A *Crowne Imperiall*, *Sol*. This is called an *Imperiall Crowne*, in regard of the *Imperiall Iurisdiction* and *Prerogatives*, that an *absolute King* (to whom such a *Crowne* is due) hath within his kingdome. The high rising of the *Diadem*, doth signifie the *greatnesse* and *perfection* of such a *King*, from whom there is no *appellation*, forasmuch as hee acknowledgeth no *earthly Superiour*, in any thing pertaining to his *Roiall Iurisdiction*, neither oweth hee duty, but onely to the *King* of all *Kindes*, of whom he holdeth by an *Immediate* right.

3. Crownes

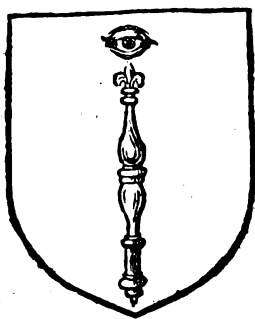
Belinus.



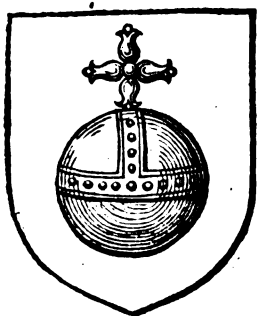
The Field is *Iupiter*, three *Crownes* in *Pale Sol*. *Belinus* King of this our *Britanny*, hauing conquered *France*, *Alumaine*, all *Italy*, and the *City* of *Rome*, togethet with all *Greece*, hee returned into this land and assumed vnto himselfe new *Armes*, (as *Vpton* reporteth) *Tres Coronas auratas in campo Azureo, quia ipse fuerat terna vice in diuersis Regnis coronatus*; Three *Crownes Or*, in a *Field Azure*, because he was *three times* Crowned King in sundry *Kingdomes*. But this kinde of *Crowne* is now held proper to such a *King* as oweth *homage* or *fealty* to some other *King*, as to his *Superiour Lord*. In which respect some haue giuen it the name of a *Crowne Homager*.

It is in your choice whether you will terme the foresaid *Crownes Or*, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to be made of *Gold*. But when they are found to be borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention whereof they are.

The

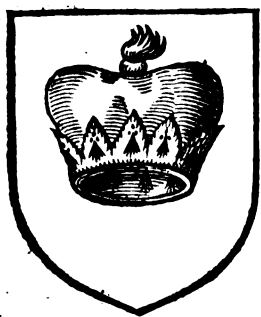


The Field is *Jupiter*, a *Scepter Roiall* in *Pale*, insigned with an *Eie*, *Sol*. This is the second *Ensigne* that is borne by the person himselfe that hath the exercise of *Roiall Iurisdiction* and *authority*. This *Coat-armour* is of diuers *Authors* vouched to haue beene anciently borne by *Osiris* surnamed *Jupiter*, the iust sonne of *Cham*, the cursed sonne of *Noah*. The *Eie* betokeneth *Providence* in gouernment: *Oculus enim est custos corporis*; The *Eie* is the *watchman* of the body; and the *Scepter* signifieth *Iustice*.

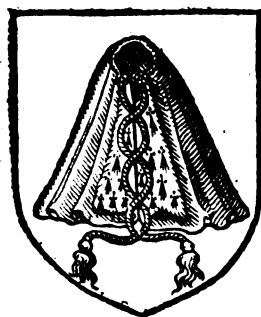


The Field is *Sol*, a *Mound*, *Saturne*, enuironed with a circle and insigned with a *Crosse Auellane*, *Mars*. *Bara* in his booke intituled, *Les Blazones des Armoies*, setteth downe this for the *Coat-armour* of one *Chawlas*. This kind of *Crosse* is called a *Crosse Auellane*, for the resemblance it hath of a *Philbert Nut*, which in Latine is called *Auellana*. This also is one of the *Ensignes* that representeth the *Soueraigne Maiefty* and *Iurisdiction* of a *King*. By the roundnesse of the *Mound* and insignifying thereof with the *Crosse*, is signified, that the

Religion and faith of *Christ* ought to be receiued and religiously embraced, throughout his *Dominions*; which high duty, is residing in his own *Soueraigne* power, and not to bee deriued from any forraine *Spirituall Iurisdiction*.



He beareth *Sol*, a *Cap of Maintenance*, *Mars*, turned vp *Ermine*. A like *Cap* did *Pope Iuli. 2.* send with a *Sword* to *K. Henry 8.* And after him, *Pope Adrian 6.* gaue him the Title, *Defender of the Faith*, for that he had then late before written a booke against *Martine Luther*. But howsoever the *Cap* may sceme then and thereof to bee first called a *Cap of Maintenance*, certaine it is that the *Kings of England* did long before that time stile themselves *Defender of the Faith*: as by diuers of their *Charters* yet extant may easily appeare.



He beareth *Luna*, a *Mantle of Estate*, *Mars*, doubled *Ermine*, *Ouched Or*, garnished with strings fastened therunto fretwaies dependant, & *Tasselled* of the same. These *Armes* do pertain to the Towne of *Brecknocke*. The *Mantle* is a *Robe of Estate* peculiar to *Emperours*, *Monarchs*, *Kings* and *Free Estates*, and thereof perhaps receiued this name, as I heere vnderstand the same in the strict construction thereof; but taken in the largest signification it may represent aswel those kinds of *Mantles* that (together with some *Dignity* or *Iurisdiction*)

B b

Emperours

Emperours and Kings doe communicate vnto such as they aduance to some *Principality, Dukedome, &c.*

Ensignes
borne before
persons ha-
uing dignity.

Hitherto of *Honorary Ensignes*, that serue for a declaration of the *Roiall Ma-iesty* or *Function* of an *Emperour* or *King*, and are worne by the persons them-
selues that doe exercise *Soueraigne Iurisdiction* ouer their *Subiects* within their *Dominions*. Now of those others that are borne before them and their *Vice-gerents* holding place of *Supreme dignity* vnder them, in signification of that their dignity (which for breuities sake) I will heere onely name, leauing their examples to be heereafter obserued. Such are the *Sword of Estate*, the *Canopy of Estate*, the *Cap of Maintenance*, the *Purse* wherein the great *Seale* is borne, the great *Mace, &c.* All which shall follow heereafter in place conue-
nient.

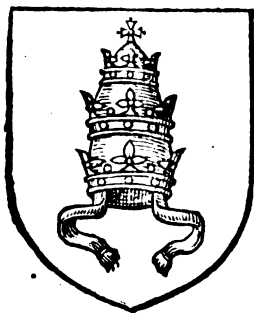
SECT. IIII. CHAP. II.

Ensignes Ec-
clesiasticall.



AVING in the former *Chapter* discoursed of things *Hon-orary*, representing *Estate* or *Dignity Temporall*: Let vs now consider of such *Ornaments* as beare a representation of *Estate* or *Dignity Ecclesiasticall*, according to the distribution there-
of, of which sort are these ensuing examples.

A Papall In-
fula.



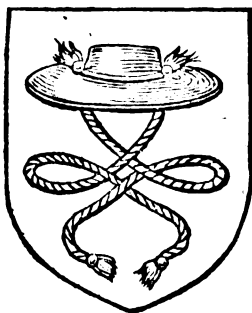
An. 23. Hen. 7.

The *Field* is *Gules*, a *Papall Infula*, *Insigned* with a *Treble Crowne* and a *Crosse Patee Or*, Two *Lables* pen-
dant *Argent*. This kind of *Infula* or *Miter*, is worne by the *Antichristian Prelate of Rome*, to signifie the three-
fold *Iurisdiction* that he doth arrogate to himselfe, as *Christs Vicar* generall in *Heauen*, in *Earth*, and in *Hell*. *Guido Duke of Vrbino in Italie*, who was elected Knight
of the most Honourable Order of the Garter, *Anno*
23. *Henric. 7.* did beare this *Coat* quartered next to his
owne. As touching the installation of this *Duke*, Sir

Molinshed, pag.
1461.

Gilbert Talbot, Knight, Sir *Richard Bere Abbat* of *Glastenbury*, and Doctor
Robert Sherbourne Deane of *Pauls*, being sent *Ambassadors* to *Rome* vnto *Pope*
Iuly, did beare the *Colar* and *Habit* of this Order vnto the *Duke*; who recei-
uing the same, sent *Balthazar Castalto*, Knight (a *Mantuan* borne) to the King,
which *Balthazar* was installed in his roome according to the vsuall *Ordinance*.

A Cardinals
Hat.



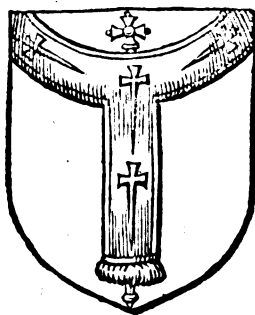
Onuph. Veron.
de Cardinal.
Instit. pag.
162.
Cassa Cat. G.
M. part. 1.
Conclus. 4.

The *Field* is *Argent*, a *Cardinals Hat*, with strings
pendant and platted in *True loue*, the ends meeting
in *Base Gules*. These are the *Armes* of *Sclauonia* a Regi-
on in the *Sea Hadriaticum*, and is commonly called
Windefshmarke. *Pope Innocencius* the fourth ordained
that *Cardinals* should weare red Hats, whereby hee
would signifie, that those that entred into that Order
ought to bee prepared to expose themselves euen to
the shedding of their blood and hazard of their liues
(if need so required) in the defence of the *Ecclesiasticall*
liberty. And this *Institution* was made (according to *Cassan.*) at the *Councell*
holden

holden at *Lions*, 1273. But they haue euer since so farre digressed from it, as that they haue more iustly deserued that censure of a learned man, thus:

*Semiuiros quicunque patres radiante Galero
Conspicis, &c.
Who euer markes our carnall Cardinals Weeds,
Their Hat, and pendant Robe of purple staine;
Beleeue me, 'tis no crimson iuice which breeds
This sanguine hew, nor costly scarlet graine:
But 'tis the guiltlesse bloud of martyr'd Saints,
Wherein their thirsty vestures they haue dide;
Or else 'tis blushing, which their Weeds depaints,
As shaming at the shamelesse beasts they hide.*

Cardinals
Robes.



The Field is *Iupiter*, a *Staffe* in *Pale Sol*, and there-upon a *Crosse Patee Luna*, surmounted of a *Pall* of the last, charged by 4. other like *Crosses Fitched Saturne*, edged and fringed as the second. This *Coat* belongeth to the *Archiepiscopall See* of *Canturburie*, which hath annexed with it the title of *Primate and Metropolitane* of all *England*; to whose high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soueraigne Monarkes* of this *Kingdome*. This Ornament is called in Latine *Pallium*, *Quia ex eo plenitudo dignitatis Archiepiscopatus in gestante, palam fit omnibus*.

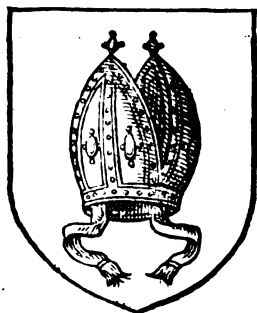
Armes of the
Archbishop
of Canturburie.

Title of Metropolitan of
England.

What a *Pall* is, *Cassaneus* sheweth in these words: *Pallium est quoddam ornamentum ad modum Stola Sacerdotalis, cum quibusdam crucibus nigris contextis, quod defertur super alia ornamenta, circumdans pectus & humeros, ad modum corona dependens*. In ancient time it was (through the intolerable pride and tyrannie of the *Romane Bishop*) not lawfull for any to take vpon him the title of an *Archbishop*, before he had receiued from the *Pope* this Ornament which we call a *Pall*, and that was reckned to be a manifest demonstration of the lawfulness and fulnesse of his *Archiepiscopall Iurisdiction*. Besides, he was to take a *Corporall Oath*, to hold faith and obedience to the *Church of Rome*, at the receiuing of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwise the same to bee buried with the possessor and owner.

Ancient
viage.

Corporall
oath ex-
acted.



He beareth *Sable*, a *Miter* with two *Labels* pendant *Argent*, garnished *Or*. This *Coat* standeth in *S. Thomas Church* in *Nantwich*, otherwise called *Wich Mulbank*. Amongst the fundrie ornaments ordained for the illustration of the *Bishops* dignitie, *Polydore Virgil* reckoneth the *Miter* for one, and affirmeth the same to haue beene receiued from the *Hebrewes*. And as touching the forked shape thereof, he writeth in this manner: *Adduntur bina cornua, quoniam Moses acceptis tabulis quibus Mandata Dei inscripta erant, visus est suis*

Sable, a Bishop's Miter
Argent.

The forked
shape thereof.

cornutus.

Bb 2

The

A Lion Rampant with a Bishops Crozier.



Baculus pastoralis.

Other ornaments.

Pope Clement.

Note.

Reference.

The Field is Gules, on a Lion Rampant Argent, a Bishops Crozier in Bend Sinister Or, borne by Odo Bishop of Bayon, halfe brother to William Conqueror, by whom he was created Earle of Kent. This Staffe (according to Polydore Virgil) was giuen to Bishops to chastise the vices of the people: and it is called *Baculus pastoralis*, as giuen to them in respect of their *Pastoral Charge* and superintendencie ouer their flocke, as well for feeding them with wholesome doctrine, and for defending them from the violent incursions of the Wolfe,

wherein they doe imitate the good and watchfull *Shepherd*, of whose *Crooke* this *Crozier* hath a resemblance. Besides these *Ornaments*, the same *Author* speaketh of a *Ring* giuen to a *Bishop*, in signification of the coniunction or marriage of *Christ* with his *Church*, whereof the *Ring* is a pledge: and of his *Gloves*, that betokened cleanness of hands, free from all contagious corruption: and lastly, his *Sandals*, that betokened his industrious vigilancie ouer his *Flocke*: all which are said to haue beene instituted by the *Decrees* of *Pope Clement*. In *Blazon* heere you shall not say *debruised* or *oppressed*, both in respect the *Crozier* extendeth not to the extremities of the *Escutcheon*, as also in respect of the slender substance thereof, whereby it may bee intended, the *Lion* may easily free himselfe thereof, if it were extended thorowout to the *Corners* of the *Escutcheon*. Howsoever, most true it is, that those who are aduanced to the *Calling* represented by the *Crozier*, ought to be like *Lions*, both for *courage* and *vigilancie*, in execution of that great authoritie and iurisdiction wherewith *Christ* and his *Church* haue honoured them, for the repressing of obstinate offenders, and preservation of the *Churches Peace* and *Discipline*.

To this *Head* must be referred all other *Ornaments* properly pertaining to persons of *Ecclesiasticall Dignitie* or *Function*. But this is sufficient in this place to shew their vse in *Coat-armour*.

SECT. IV. CHAP. III.

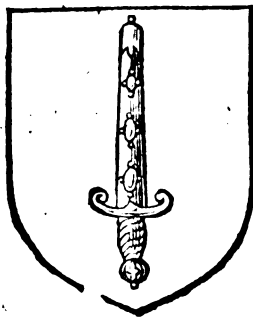
Things borne by other persons.



and calling.

Things *Artificiall* borne or worne by *Persons* in *Dignitie*, and represented in *Coat-armours*, we haue spoken in the two Chapters preceding: In this shall be deliuered *Examples* of such *Ornaments*, or representations of *Dignitie*, as are borne before *Persons* of such *Maiesie* or *Dignitie*, for the more honour of their place

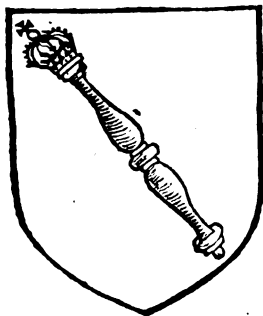
The Sword of Estate.



The Field is Pearle, a Sword of Estate in Pale, the point erected Ruby, Hilted and Pomelled Topaz, the Scabbard enriched with stones of diuers kinds, set in Goldsmiths worke proper. The manner of bearing this *Sword* varieth according to the seuerall *Estates* and *Dignities* of the persons for whom they are borne. But the same is not borne before the *Head-Officers* of *Burroughs* and other *Townes Corporate* (saith Leigh) comparable to the *Orderly Bearing* thereof within his *Maiesties Chamber* of *London*, by reason of the want of iudgement

iudgement therein. It is therefore to be obserued, that when the *Sword* is borne before our *Soueraigne Lord* the *Kings* most excellent *Maiestie*, the *Bearer* thereof must carrie the point thereof direct vpright, the blade opposite and neere to the middle part of the forehead. And as to the forme of bearing the *Sword* before inferiour *Estates*, as a *Duke*, *Marquesse*, *Earle*, &c. I referre the Reader to the *Accidence of Armorie*.

The manner
of bearing
thereof.



The *Field* is *Jupiter*, a *Mace* of *Maiestie* in *Bend Sol.* I call this a *Mace* of *Maiestie*, to distinguish the same from the *Mace* borne by a common *Sergeant*, not only in forme, but also in vse; forasmuch as this is borne in all *solemne assemblies* before his *Maiestie*, as also before his *Highnesse Vice-Royes*. In like manner the same is borne before the *Lords Chancellour* and *Treasurer* of *England*, and the *Lords President* of *Wales*, and of the *North parts*, and the *Speaker* of the *Parliament House* in time of *Parliament*.

A Mace of
Maiestie.

The *Bearer* heereof is called a *Sergeant at Armes*: whose office is to attend the *Estates* and persons aforesaid, for the execution of their commands, for the *Arrests* of *Traitors*, the *Remouue* of *forcible Entries*, and the *Apprehension* of *Malefactors*. A man that is vnder the *Arrest* of a *Sergeant at Armes*, is protected all that time from all other *Arrests*.

Sergeant at
Armes.



The *Field* is *Pearle*, a *Purse* open, the long strings thereof pendant *Fretted*, *Nowed*, *Buttoned*, and *Tasselled*, *Mars*, all hatched *Topaz*, embroidered all ouer with the *Soueraigne Ensignes* of his *Maiestie*, ensigned with a *Crowne Triumphant*, and supported of a *Lion Gardant* and an *Vnicorne*, vnderneath the same an *Escroll*. This *Purse* is borne before the *Lord Chancellour*, as the peculiar *Ensigne* of his *High Magistracie*, whose Office is to mitigate the *rigour* of the *Common Lawes* of the *Realme*, according to the *Rule of Equity*: and

The Chan-
cellors purse.

Peculiar
Ensigne.
His Office.

by apposition of his *Maiesties Great Scale*, to ratifie and confirme the *Gifts* and *Grants* of *Dignities*, *Offices*, *Franchises*, *Privileges*, and *Immunities*, *Estates in Fee*, for *terme of life*, or for *yeeres*, granted by his *Maiestie*: as also to correct and reforme whatsoeuer seemeth to him (in any of those *Grants*) either preiudiciall to his *Maiestie*, his *Royall Dignitie*, *Honour*, or *Profit*, before he doe confirme the same vnder the *Great Scale*. He is (according to *Cassaneus*) the *Kings Vicar*, for that (in his *Maiesties* stead) he ordaineth *Prouinciall Gouvernours*, nominateth *Iudges* without *election* by *Voices*, and appointeth other *Officers* of inferiour place and seruice. Hee hath his name *a cane llando*, of *cancelling* things amisse, and rectifying of them by the rules of *Equity* and a good *conscience*. Of whose dignitie *Policratus* hath this *Tetraſtich*.

The Kings
Vicar.

Hic

*Hic est qui Leges Regni cancellat iniquas,
Et mandata pii Principis aqua facit.
Si quid obest populo, aut legibus est inimicum,
Quicquid obest, per eum desinit esse nocens.*

Ornaments
borne
before Ec-
clesiasticall
persons.

Of Ornaments representing *dignitie* borne before Ecclesiasticall persons, the chiefest are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in Cathedrall Churches within their seuerall *Iurisdiccions*, which I leaue to each mans owne *Observation*.

SECT. IV. CHAP. IV.

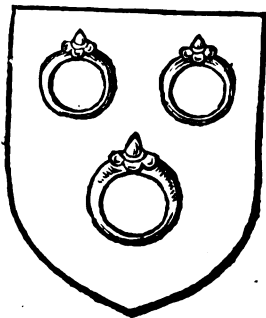
Badges of
dignitie.



O these *Honorarie Ensignes*, as well *Temporall* as *Ecclesiasticall*, worne by the persons *dignified*, and borne before them in token of honour, it shall not infringe our order, if I adde such *honourable donations* and *Badges of dignitie*, as haue in former *Ages* beene bestowed by *Emperours*, *Kings*, *Princes*, and *States* vpon their *Fauourites*, and vpon such others as they esteemed *worthie*, in respect of their merits, to possesse some pledges of their fauour, as testimonies of their owne worth: in which number are ranked *Rings*, *Chaines*, *Collars*, *Chaplets*, and such like. That these in former *Ages* were bestowed vpon persons aduanced to honour, appeareth by many euident testimonies both of sacred and prophane *Historie*. *Pharaoh* minding to aduance *Ioseph* (for that hee found by experience that God had bestowed vpon him gifts worthy to be highly honoured) put vpon his *Finger* a *Ring*, and about his *Necke* a *Chaine* of *Gold*. *Detrahens Pharaoh* (saith *Moses*) *annulum suum e manu sua, induit illum in manum Iosephi, iussitq; illum induere vestes xylinas, & apposuit torquem aureum collo eius, &c.* And as touching *Collars of Gold*, they were bestowed for *Rewards* vpon such as were of the *Bloud Royall* of *Kings*, or such as were neere of *Alliance* vnto them, as appeareth in the first Booke of *Maccabees*: *Fuitque ut audiuit Alexander Rex sermones istos, ut ampliore honore Ionathanem afficeret, mittens ei auream fibulam, ut mos est dari cognatis Regum, &c.* Of these last mentioned *Ornaments*, *Rings* are most vsually borne in *Coat-armour*, as followeth.

Collars be-
stowed vpon
such as were
of the *Bloud*
Royall.

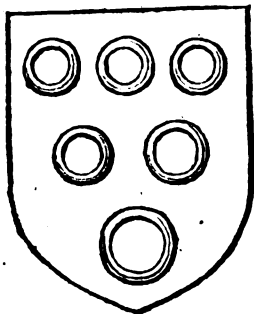
Three Rings
enriched
with *Tur-
kesses*.



Busshells full
of *Rings*.

Hee beareth *Sable*, three *Rings Or*, enriched with *Turkesses* proper. The *Romans* hauing lost three great *Battles* to *Hannibal*, one at *Ticium*, another at *Trebeia*, and the third at *Thrasimene*, *Mago* his brother went to *Carthage* to make report of his happie *Victories* to his Countymen there: and for approbation thereof, hee powred forth before the *Senate* (as some report) aboue a *Busshell* full, and as others write, aboue three *Busshells* and a halfe full of *Rings*, which had beene taken from the *Romane Knights*. And though custome and time haue made the *Ring* a common ornament for euery *Mechanicke* hand, yet of right none should vse them, but such as either *Bloud*, *Warres*, *Learning*, or *Office* and *Dignitie* had made capable thereof.

He



He beareth *Gules*, six *Annulets*, three, two, and one, *Or*, by the name of *Vypount*. This *Coat* is quartered by the right honorable the *Earle of Cumberland*. These are called *Annulets*, in respect of their small quantitie, wherein they differ from the bigger sort, and doe thereupon receiue their name of *diminution*, and are suppoled to be the *Rings of Maile*, which (according to *Leigh*) was an *Armour of Defense* long before the hard temper of *Steele*, and was deuised by *Missius Masinus*, and then called an *Habergion*, for the nim-

Six Annulets.

Annulets
what.

bleness thereof: some others take these to be diminutives of the former *Rings*. And so from *Examples of Artificials* representing *Dignities*, I proceed to *Artificials* annexed to *Professions* or *Arts* of all sorts.

SECT. IIII. CHAP. V.



E now come to *Coat-armours* betokening or borrowed from the *Arts Liberal*: which are so termed (saith *Patricius*) *Quia liberos homines efficiunt ab omni turpi & sordido questu, &c. because they make men to be of liberal & ingenuous minds, free from base and sordid couetousnesse and sensuall delight, ennobling them with true wisdom*, (the most noble endowment of *Mankind*) wherby *Men* are as it were linkt vnto *God*, and made most like vnto him. And this especially is effected, by that high and heauenly *Art, Theology*, a science not inuented by man, but proceeding from the *Eternall wisdom* of the *Almighty*, whereunto all other *Arts* are but *Handmaides*; in which respect, the *Professors* thereof are by right, and also by common consent of best approued *Heralds*, to haue the precedence of all *worldly professions* whatsoever; and this *Celestiall Science* tending to the eternall happines of the *Soule*, is accompanied with two other *Faculties* of great esteeme (though inferiour to the former) which are, *Physicke*, and *Law*; the one respecting the good of our *Body*, (and therefore worthily to haue the next place after our *Soules*) the other tending to our outward estates of fortune, which are not to be neglected of the wisest. And these three wee call the *Cardinal Sciences*, because of their great necessity and noble vse about the other seuen *Iberall Sciences*. One example I will giue, which shall comprehend all these iointly; which is this next following.

Patric. lib. 4.
Instit. Reipub.

Arts Hand-
maides
to Theology.



The *Field* is *Iupiter* a *Booke expanded in Fesse*, *Luna*, garnished, hauing 7. labels with *Seales*, *Sol*, and this inscription, *Sapientia & Felicitate Saturne*, between 3 *Crownes* of the third. This *Coat-armour* pertaineth to the *Famous Vniuersity of Oxford*; the bearing wherof appeareth to be very ancient, by that which is ingrauen in the top of *Saint Samsons Church* in *Grekelade*, in *Glocester shire*, where that *Vniuersity* in the *old Britanes* time (as is thought) was first planted. The *Booke* it selfe some haue thought to signifie that *Booke* mentioned

A Booke expanded with
3. Crownes.

Seuen Seales
how heere
taken.

Inscription
diuers.

oned in the *Apocalyps*, hauing seuen *Seales*; but these heere are taken rather to bee the seuen *Liberall Sciences*, and the *Crownes* to bee the *reward* and honour of *Learning* and *wisdom*; and the *Triplicity* of the *Crownes* are taken to represent the three *Cardinal Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to variety of times: some hauing, *Sapientia & Felicitate; Wisdom* and *Happinesse*: others, (and that very ancient) *Deus illuminatio mea, The Lord is my light*: others this, *Veritas liberabit, Bonitas regnabit; Truth freeth vs, Godlinesse Crowneth vs*: and others thus, *In principio, &c. In the beginning was the Word, and the Word was with God*. This one *Esccheon* may seeme for a paterne of all the other *Sciences*, yet of some of the rest I will giue *instances*.

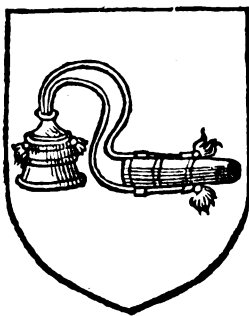
Three Pens.



Great things
performed
by the pen.

He beareth *Gules*, three *Pennes Argent*, by the name of *Compen*. This hath affinity with the *Art of Grammar*, & is therefore here placed. The wisdom of a Learned man, commeth by vsing well his vacant time: and he that ceaseth not from his own matters and labour may come by wisdom: *Eccles. 3. 3. 4*. In ancient ages before the inuention of *Printing*, the only means of preferuing good *Arts*, (without which the *World* had beene ouerwhelmed in *Barbarisme*) was by this silly instrument, *The Penne*; whereby greater matters in the *World* haue beene atchieued, then euer could be by *Sword* or great *Cannon*: and a great *Monarch* said, that he more feared one blot or dash of a learned *Pen*, which might wound his fame amongst all *Posteritie*, then the *Armies* of his most powerfull *Enemies*.

A Penner &
Inkhorne in
Fesse.



Spurre to
weldoing.

Double pri-
ueledge.

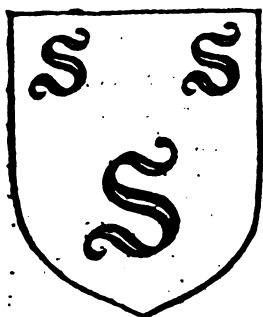
The *Field* is *Argent*, a *Penner* and *Inkhorne* in *Fesse Gules*, stringed *Azure*. These are the badges whereby *Novices* and practitioners in *Learning* are knowne, and by meanes whereof many men by long practise and industrious trauell, doe attaine to sundry places of *Eminency* in the *weale Publike*, to the great benefit of themselves, and good of their *Countrey*, and oftentimes doe merit to be highly rewarded by the *Soueraigne*: then which there cannot be a greater *Spurre* to good endcavours, or more beneficiall for the vniuersall good, for that it returneth with plentifull interest: As a certaine *Author* noteth, saying, *Professoribus atq; veris bonarum Artium studiosis quicquid tribuitur. &c.* Whatsoever is bestowed vpon professors of *Arts* and those that are truly studious, that returneth an hundred fold benefit to the *Common-wealth*; whilst euery man performeth the function whereunto he is called: either by preaching the word of God, or by forming some politike course of gouernment, or by curing of the diseased. Where on the contrary part, that which is bestowed vpon *Counterfet Professors*, *Idle Masse-mongers*, and *Monkes*, doth turne wholly to common destruction of the general good. Rightly therefore did *Frederick* the Emperour bestow double priueledge vpon such as imploied their time and trauell in the practise of good *Arts*.

Hee



He beareth *Argent*, a *Cheueron* betweene three *Text Tees*, *Sable*, by the name of *Tofte*. Letters haue not had originally any one prescript forme of *Character*, but haue in all Ages and Countries varied their forme according to the conceit of their first deuifer. As *Beckenham* noteth, saying, *Litera sunt quadam elementa figurarum ad voluntatem instituentis facta, ad notificandum vota hominum absentium, vel tacentium instituta*; Letters were instituted to make knowne the thoughts of men absent or silent.

A Cheueron
betweene 3:
Text Tees.



He beareth *Gules*, three *Text Eses*, *Or*, by the name of *Kekit-More*. Commendable was the inuention of *Artemidorus* the *Philosopher*, who read *Philosophy* to *Octavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof hee should afterwards repent) hee did admonish him to rehearse the 24. *Greeke Letters*, that so his momentany palsion (which according to *Horace* is a fury for the time) might by some like intermission of time be diuerted and so languish away. This Letter *S*

Three Text
Eses.

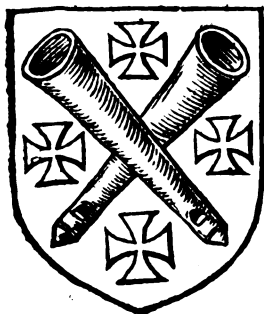
as it hath the forme of a *Serpent*, so doth it resemble their sound and hissing. So much for *Grammaticall Escosheons*.

Of demonstrable examples of Instruments pertaining to the *Arts Liberrall*, the number is not great, vnlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they haue no materiall Instruments at all, for that their attaining and exercise are altogether in Discipline and Instructions by speech onely, as *Grammar*, *Logicke*, *Rhetoricke*, &c. Or if they haue Instruments, they are such as are common with them to other profession, as the *Rule* and *Compass*, &c. whereof the *Carpenter* and *Mason* haue vse aswell as the *Geometrician*. As for *Globes*, *Spheres*, *Quadrants*, and other *Astronomicall* Instruments, I finde them not visuall in *Coat-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are *windy Instruments*, as are the *Organs*, *Shagbuts*, *Hornboies*, *Cornets*, *Flutes*, &c. The second sort consisteth in strings, and in the skilful fingring of them, as are *Harpes*, *Viols*, *Rebeckes*, *Virginals*, *Clari-cords*, *Bandore*, *Alpharion*, *Citterne*, &c. The third sort consisteth in striking, as the *Taber*, *Timbrell*, *ordinary Drummes* and *Kettle Drummes*, and such others, whereof in another place.

Instruments
pertaining
to Arts Liberrall.

Musicall In-
struments.

Windy In-
struments.



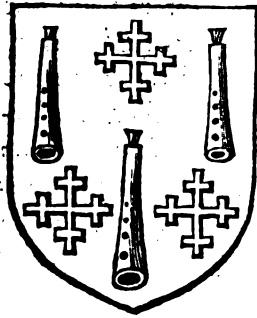
The *Field* is *Saphire*, one *Organ Pipe* in *Bend Sinister*, *Saltirwaies*, surmounted of another *Dexter*, betweene foure *Crosses Pattee*, *Pearle*. This *Coate-armour* pertained sometimes to the *Lord Williams of Tame*. As touching the first finding out of *Musicall Instruments*, it is cleere that *Iubal* the sonne of *Lamek* did deuise them, as appeareth, *Genes. 4.* where it is said; *Nomen autem fratris eius, Iubal is fuit author omnium tractantium Citharam & Organon.*

Two Organ
Pipes.

C c

Hec

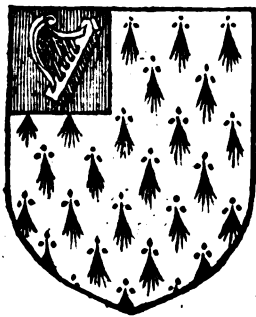
Three Howboies with as many Crosse Crofflets.



among Military Instruments.

He beareth *Azure* three *Howboies* betweene as many *Crosse Crofflets*, Or, by the name of *Bourden*. Albeit the *Harpe* or *Organs* are onely named to be the invention of *Iubal*, yet we must by them vnderstand him to haue beene the first deuiser of all other *Musicall Instruments*. For so doth *Tremelius* obserue in his Annotations vpon that place before alleaged, saying, *His nominibus Synecdochice comprehendit omnia Instrumenta Musica quæ digitis ventos, mouentur*. Of some wind-Instruments, as the *Fife* and *Trumpet*, wee shall speake

A Harpe on a Canton.

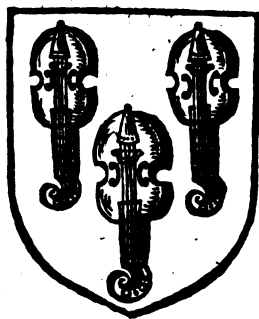


The signification of the Harpe.

King *Dauid* in his most deuout Meditations.

He beareth *Ermine* on a *Canton Sable*, a *Harpe*, *Argent*, by the name of *Fraunces*. By the *Harpe* (saith *Picrius*) men vsed in old time to signifie a man of staied and of a well composed and tempered iudgement, because therein are conioined diuers distinct sounds in note or accent of accord. Which office man seemeth to performe when he doth moderate and reconcile his discording and repugnant affections vnto Reason: and therefore this *Instrument* was worthily approued in praying, and praising of God, and vsed by the godly

Three Treble violents transposed.



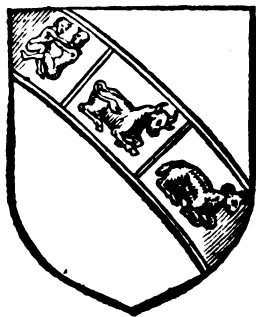
Hee beareth *Gules*, three *Treble Violents*, transposed *Argent*, stringed *Sable*, by the name of *Sweeting*. *Diogenes* (who for his taunting and crabbed Quips did merit the surname of *Cynicus*) not without cause vsed to taxe *Musicians* in this, that they could skilfully tune and accord the strings of their *Instruments*, but had the affections of their minde disproportionable and farre out of frame. Vnder these will I comprehend all other sorts of stringed *Instruments* whatloeuere.

Three Celestiall signes on a Bend.



The *Field* is *Gules*, on a *Bend Sinister*, *Argent*, three of the *Celestiall Signes*, viz. *Sagittarius*, *Scorpio* and *Libra*, of the first. This *Coate* is said to appertaine to the *King of Spaine*, in respect that hee found out an vnknowne climate vnder which his *Indians* haue their habitation. But in such *Conquests*, it were to bee wished, that as well *Iustices Ballance*, as *Sagittarius his Arrow*, or the *Scorpions sting* were put in practise.

The



The Fieled is *Argent*, on a *Bend Azure*, 3. of the *Cælestiall Signes*, viz. *Gemini*, *Taurus*, and *Aries*, *Or*. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former, and may (doubtlesse) be aswell borne as that, *Quia ab esse ad posse bonum deducitur argumentum*, From that which is, to that which may be, wee may well frame a good *Argument*. It is borne, therefore it may be borne; but of the contrary you cannot say,

it may be, therefore it is. This is another quarter of the *Cælestiall Zodiacke*.

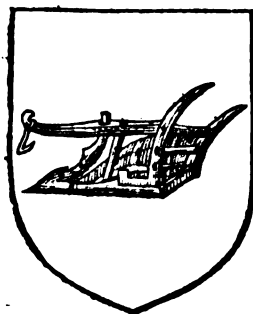
SECT. IV. CHAP. VI.



Hough great be the difference of dignitie and esteeme betwixt the *Noble* and *Liberall Professions* (before intreated of) and those other which we call *Mechanicall* and *Illiberall*, because those are the objects of diuine spirits & vnderstanding mindes, whereas these are for the most part but the imployments of an industrious hand; yet in these also, as there is great vse for the necessitie of mans life, so is there much reputation for the exquisite varieties of inuention. And albeit they are called *Illiberall*, *Quia liberè exerceri non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may bee more truly called *Liberall*, then the *Liberall Sciences* themselves, for that commonly they bestow more wealth on their professors, whiles, as *Virtus*, so *Scientia*, *laudatur & alget*. In the first ranke of these *Illiberals*, reason exacts, that *Agriculture* should haue precedence, it being the chiefe *Nourice* of mans life, and hath in the times of the ancient *Romanes*, beene esteemed an estate not vnbecfitting their greatest *Dictators* and *Princes*: and it was deuised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is said, *Habel Pastor Gregis, Kayn verò Agricola*; for heere we vnderstand not onely *Tillage*, but also *Pastorage*, *Vintage*, and all kinde of increase of *Beasts*, or fruits for food, vnder this name of *Husbandrie*. Many are the *Instruments* pertaining to *Husbandrie*; I will make choice of some of the chiefeft, and of most frequent vse in *Coat-armour*.

Difference of Arts Liberall and Mechanicall.

Worthinesse of Agriculture.



He beareth *Azure*, a *Plough* in *Fesse Argent*, by the name of *Kroge*. It was the manner in ancient time, when a *Citie* was to be built, to limit out the circuit thereof, by drawing of a furrow with a *Plow*, as *Alex. ab Alex.* noteth. So was it in vse also, when they intended the finall destruction of a *Citie*, to plow it vp, and to sow salt therein: as we read, that *Abimelech* hauing taken the *Citie* of *Secchem*, put the people to the *Sword* that were therein, destroyed the *City*, and sowed salt therein; which was done (as *Tremelius* noteth)

A Plow in Fesse.

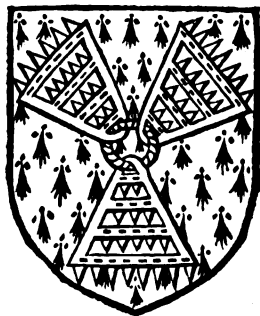
Plowing of Cities.

in token of perpetuall detestation thereof: but that kinde of *circuiting* their

Cities,

Cities, was an ominous token of succeeding abundance, and fertilitie of all things which the *Citizens* should stand in need of.

Harrowes.



He beareth *Ermine*, three *Harrowes* conioined in the *Nombrill* of the *Escocheon*, with a wreath of *Argent*, and as the second, *Toothed Or*, by the name of *Harrow*. This is an *Instrument* of *Husbandrie*, ordained for the breaking of *Clods*, after the *Husbandman* hath plowed and seeded his land, for the better preparing of the corne to take root, and preferuation thereof from the *Fowles*. Moreouer, it hath beene vsed sometime by *Conquerours*, to torture and torment their enemies withall, and to put them to death. So wee read, that

1. Chro. 20. 3. *Dauid* did execute the *Ammonites* his enemies, where it is said, *Populum verò qui in ea erat eductum, disseuit ferra, & tribulis ferreis, & securibus: & sic fecit Dauid omnibus Ciuitatibus Ammonitarum.*

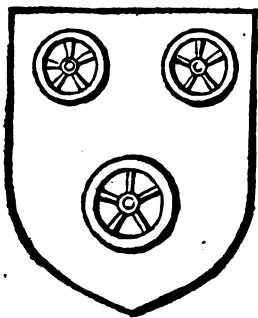
Sithes.



He beareth *Gules*, 3. *Sithes* in *Pale Barre Argent*, by the name of *Kempey*. The condition of this kinde of men is well set downe, *Ecclesiast. 28. How can he get wisdom, that holdeth the Plow, and he that hath pleasure in the goad, and in driuing Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks?*

He giueth his minde to make furrowes, and is diligent to giue the *Kine* fodder.

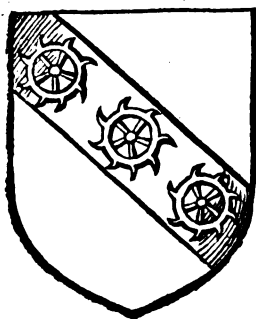
Wheels.



He beareth *Gules*, three *Wheeles Or*. This was the *Coat-armour* of *Sir Payne Roet Knight*, who had a daughter married to the famous *English Poet Sir Geffrey Chaucer*. I finde in the *Romane Historie*, of a *Husbandman* who was accused before the *Magistrate*, for being an *Inchanter*, for that his grounds were fertill, when others were barren: a day being appointed, he promised to bring forth his *Inchantments*, and then brought forth his *Plowes, Carts, Oxen, &c.* laying, *Hæc mea incantamenta, These are my coniurings*: meaning that his industrious care made his grounds fertill, which others neglecting, found the punishment of their *Idleneſſe*.

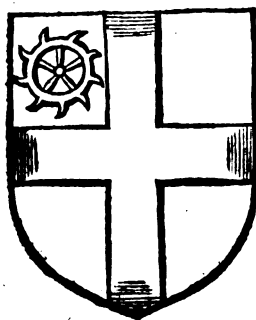
Other sorts of *Wheeles* there are, which albeit they are not meet for *Husbandrie*, yet I haue held fit to annex them to these, in respect of their neere resemblance, as in these examples may be seene.

He



He beareth *Or*, on a *Bend Azure*, three *Catharine Wheels Argent*, by the name of *Rudhall*. In the primitive age of the *Church*, euen children and young virgins, for profession of their faith, did constantly endure most terrible deaths, as did *S. Catharine* by this kinde of *Wheele*, wherwith all her tender limmes were bruized and rent in peeces. Now men will scarce bee true *Christians*, when they may bee such, not onely without punishment, but both with quietnesse and commendation also.

Catharine
Wheels.



He beareth *Argent*, a *Crosse Gules* in the first *Quarter*, a *Catharine Wheele* of the second, which was sometimes borne by *Robert de Stone*.

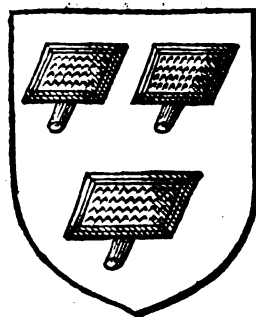
Crosse and
Catharine
Wheele.

Vnder this *Head* may wee aptly bestow a'l other *Instruments* pertaining either to *Husbandrie*, or to the *Reference*. feuerall Trades of *Shepheards*, *Vine-dressers*, *Millers*, *Bakers*, *Brewers*, *Vintners*, &c. for that these are all grounded vpon *Agriculture* or *Husbandrie*.

SECT. IV. CHAP. VII.

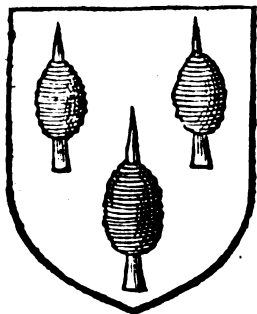


Agriculture is for meere *necessitie* ; *clothing* is partly for it, and partly for ornament and decencie : but had not *Man* sinned, hee had not needed *clothing* ; which were worth the considering by those who are so proud of their apparell.

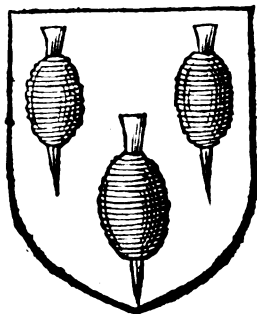


He beareth *Sable*, three *Wool Cards Or*, by the name *Wool-cards*. of *Cardington*. *Marcus Varro* maketh mention, that within the *Chapell* of *Fortune* was kept the very *Royall* *Plin. lib. 8.* *Robe* or *Mantell* of *Estate* that *Tanaquil* the wife of *cap. 48.* *Tarquinius Priscus* made with her owne hands after the manner of *Water-chamlet* in *waue-worke*, which *Seruius Tullius* vsed to weare.

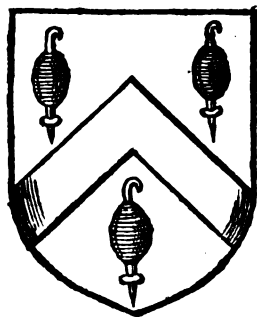
He

Fusiles vpon
Slippers.

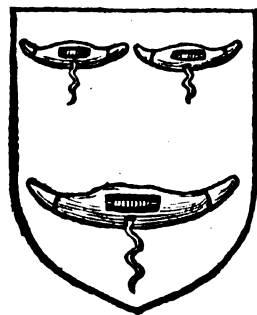
He beareth *Argent*, three *Fusiles* vpon *Slippers Gules*, by the name of *Hobby*. These are called *Fusiles*, of the Latine word *Fusus*, which signifieth a *Spindle* of *Yarne*. *Marcus Varro* reporteth, that in the Temple of *Sungus*, there continued euen till the time that hee wrote his *Booke*, the wooll that the Lady *Caia Cecilia* did spinne, together with her *Distaffe* and *Spindle*.

Fusiles trans-
posed.

He beareth *Sable*, three *Fusiles* vpon *Slippers* transposed, the points downeward, *Argent*. This *Coat* is quartered by *Knowle* of *Sanford*. Closter the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maids* were to bee wedded, there attended vpon them one with a *Distaffe* dressed and trimmed with kembed wool, as also a *Spindle* and *Yarn* vpon it, to put them in mind, that *Huswinery* and *Winerie* were to goe together. *Fusiles* (saith *Leigh*) are neuer pierced or voided, but are diuersly borne, in respect of their locall position or mutation: and the *Frenchmen* (saith hee) take them for *Spindles*, wee take them for *Weauers Shuttles*, and the *Dutch* for *Mill-pecks*.

Wharrow
Spindles.

Hee beareth *Argent*, a *Cheueron* betweene three *Wharrow Spindles Sable*, by the name of *Trefues*. This *Spindle* differeth much from those precedent, in respect of the crooke aboue, and of the *Wharrow* imposed vpon the lower part thereof. This sort of *Spindle* women doe vse most commonly to spin withall, not at the *Turne* as the former, but at a *Distaffe* put vnder their girdle, so as they often times spinne therewith going. The round *Ball* at the lower end serueth to the fast twisting of the threed, and is called a *Wharrow*: and thereof this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Yarne* as this doth.

Weauers
Shuttles.

Hee beareth *Argent*, three *Weauers Shuttles Sable*, tipped and furnished with *Quils* of *Yarne*, the threeds pendant *Or*, by the name of *Shuttleworth*. Weauing was the inuention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* threed, the *Weauer* of *Linnen* and *knitter* of *Nets*, as *Pliny* noteth. But it seemeth that those Arts were at first learned by imitation of *Silk-wormes*, *Spiders*, and the like, whose subtile workes no mortall hand can match.

Vnder

Vnder this *Head* must be reduced all maner of *Tooles* and *Instruments* borne in *Coat-armour*, and pertaining to the seuerall *Trades* of *Weaving*, *Fulling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the seuerall mysteries or occupations of *Embroiderers*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Cassaneus*) this is a note of obseruation, that each one is to be preferred before other according to the dignitie of the *Stuffe* whereon he doth exercise his *Trade*. Heereto we will annex some examples of *Taylorie*.



The *Field* is *Topaze*, a *Maunch Ruby*. This *Coat-armour* pertained to the honourable *Family* of *Hastings*, *Earles* of *Pembroke*, and is quartered by the right *Honourable* *Henry Gray*, now *Earle* of *Kent*. Of things of *Antiquity* (saith *Leigh*) that are growne out of vse, this is one, which hath beene, and is taken for the *Sleeue* of a garment. Which may well be; for you may see in old *Arras* clothes garments with sleeves wrought not much vnlike to this fashion, but now much altered from the same; for fashions and times doe goe together. That this is a *Sleeue*, I will make more apparent by this next example.



Hee beareth *Gules*, a *Dexter Arme* habited with a *Maunch*, *Ermine*, the handle holding a *Flower de Lise*, Or. This *Coat-armour* pertained to *William Mohan*, alias *Sappell*, sometime Lord of *Dunstore*. This word *Maunch* seemeth to be deriued from the Latine word *Manica*, which signifieth the sleeve of a garment. And the same of some *Armorists*, is termed *Manche mal tailee*, *Quasimanica male talliata*, as an ill shapen *Sleeue*. To weare *Sleeues* vnto any sort of Garment, was with some people holden reproachful, as appeareth in the exposition of the Epistle of *S. Hierome ad Eustochium*, in these words: *Obijcebatur quasi delicatum, apud Maronem quod tunica haberent Manicas*. The comming of the hand out in this manner doth shew the same to be a *Sleeue*. For (if you obserue) you may heerein discern the bought of the *Arme* in the middest, as also the *Elbow* opposite therunto, and the widening thereof at the shoulder; as if the same were enlarged with a *Gusset* vnder the *Arme* pit. Also the hanging down of the bag from the *Handwrist*, doth concur with that forme of *Sleeue* which the women of *Galway* in the *North* parts of *Ireland* at this day doe vse. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceiue.

Hee

A Cheueron
betweene 3.
Hats.

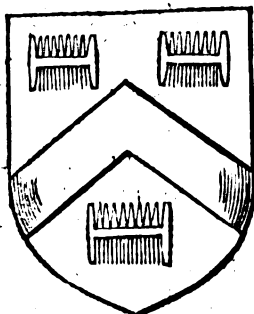


as in example.

He beareth *Argent* a *Cheueron Gules*, betweene three *Hats, Azure*, turned vp *Ermine*, by the name of *Bru-denell*. The *Hat* was amongst the *Romans* a token of Liberty, and yet in *Vniuersities* the *Cap* is a signe of Authority and Dignity.

To this head may bee reduced, all sorts of things whatsoeuer pertaining to the adorning, decking, or trimming of the bodie, as *Combes*, *Glasses*, *Head-brushes*, *Curling-bodkings*, &c. And also *Purses*, *Knives*, &c.

A Cheueron
betweene 3.
Combes.



He beareth *Sable*, a *Cheueron* betweene three *Combes, Argent*, by the name of *Tunstall*. The *Combe* is a necessary Instrumēt for trimming of the Head, and seemeth (as touching the forme thereof) to haue beene deuised by imitation of the backbone of a *Fish*: and serueth not onely for clesning the Head from danderuffe and other superfluities; but is of most vse with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them then their whole body is worth.

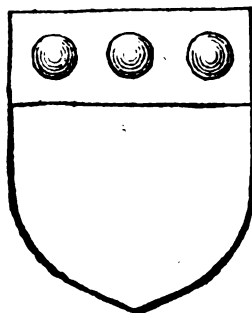
A Cheueron
betweene 3.
Pouches.



He beareth *Argent*, a *Cheueron* betweene three *Pouches, Sable*, by the name of *Palmer*. The *Pouch* well stuffed with *Crownes*, maketh the owner looke loftily and big, and oftentimes to contemne men farre worthier then himselfe. Yea the base and ignoble *Clowne* hauing gotten, either by *Hooke* or by *Crooke*, some store of pelfe, more then the common sort of his base rancke, esteemeth himselfe worthy to bee sorted with those of *Generous race*. To such it hath beene often said in reproch, *Generosus es ex crumena*: for that they stand stiffly vpon their worth, and would bee taken (I had almost said, mistaken) for *Gentlemen* for their wealth, being otherwise base and obscure.

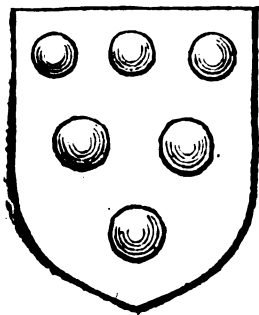
To this head may likewise be reduced all things pertaining to *Trafficke* or *Commerce*, and borne in *Coat-armour*, as in example.

A Chiefe
with three
Beyfants.



The *Field* is *Argent*, a *Chiefe Gules*, three *Beyfants*, by the name of *Russell*, (sometime of *Durham*) in the County of *Glowcester*. What *Beyfants* are, and of what forme, waight and value they were in ancient time, and why they were so named, I haue already shewed in my first *Section* in the *Blazon* of the bordure of *Richard Plantaginet* King of the *Romans* and *Earle of Cornwall*; whereto I referre you, for the auoiding of needlesse repetition.

He



He beareth *Sable*, sixe *Plates*, 3. 2. 1. by the name of *Punchardon*. These are bullion of *Siluer*, hauing no manner of impresion vpon them, but are onely prepared ready for the *Stampe*. In the *Blazoning* of this, and of the other last precedent, there is no mention made of their colour ; because, as the former are cuer-more *Gold*, so in like sort, are these alwaies *Siluer*. Sixe Plates.

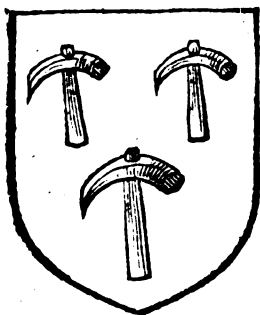
To this head must be reduced all other forts of *Bullion*, *Reference.* *on*, or *Coin*, and whatsoever else pertaineth to *Trafficke* or *Commerce*.

SECT. IIII. CHAP. VIII.

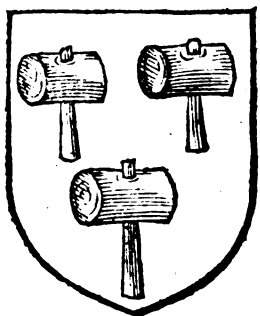


HAVING exemplified such *bearings* as are borrowed from the two *Arts* of nourishing, and *Cloathing* our *Bodies* ; the third place may iustly bee challenged by that *Art*, which wee call *Armature* ; whereby we are defended from all outward iniuries, either of *Foes* or *Weather* : for by *Armature* we vnderstand not onely those things which appertaine to *Military profession*, (whereof wee will speake in its proper place) but also those *defensue Sciences* of *Masonry* and *Carpentry*, and *Metall works*, which doe concurre to *building* and other necessary strengthening for protection of our *weake Carcases*. For houses are mansions for our *Bodies*, as our *Bodies* are for our *Soules* ; and the weaknesse of the one, must be supplied by the strength of the other. *Escocheons* of this kinde are these which ensue, as first, for *Masonry* and *Stone-works*.

What vnderstood by *Armature*.



Hee beareth *Sable*, three *Pickaxes*, *Argent*, by the name of *Pigot*. This *Coat* may compare for *Antiquity* with any : in respect that it, or some such *Instrument*, seemeth to haue been vsed by the most *Ancient* of *Mankind*, who was appointed to *digge* and *delue* in the *Garden of Eden*. Where wee may see, how little cause, any (though of *Noblest* and *Ancientest blood*) hath to be proud, if he looked vnto the *Pit* whence hee first was digged, being the very same from whence the meanest also is deriued. Three Pick-axes.



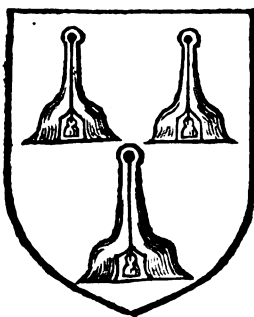
Hee beareth *Argent*, three *Mallets*, *Gules*, by the name of *Forte*. Touching this and sundry other *Instruments*, we must obserue, that whereas such *Instruments* are vsually made by one *Trade*, and vsed by an other, (as the *Smith* maketh the *Axe*, which the *Carpenter* doth vse,) we thought it fittest to place them vnder those *Arts* for whose vse they were made (the end and vse of each thing being the perfection thereof) then to referre them to those *Arts* which forme and make them. Three Mallets.

Vse the perfection of of things.

D d

Hee

Three Leuels
with there
plummets.



Reference.

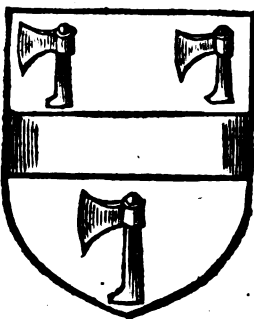
laiers, Plaisterers, Pauers, and such others, whose worke consisteth of *Stone*, *Lime*, or *Morter*. So much may suffice for examples of *Masonry*. Now we come to *Carpentry*, as may appeare by these next following *Escocheons*.

A Cheueron
betweene 3.
Squires.



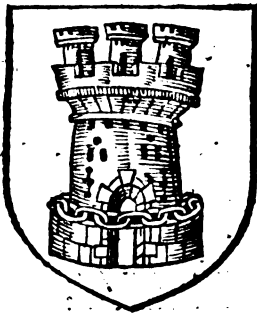
He beareth *Argent*, a *Cheueron* betweene three *Carpenters Squires*, *Sable*, by the name of *Atlowe*. *Artificers* (saith *Plutarch*) doe vse their *Squires*, their *Rules*, their *Lines*, and *Leuels*; they goe by measures and numbers, to the end that in all their works there should not be any thing found done, either rashly or at aduenture: and therefore much more should *Men* vse the like moderations and rules in the performance of those *Actions* of vertue wherein Mans *happinesse* doth consist: especially those who sit in the *Seats* of *Iustice*, which in *Moses* time were wont to be *Men Fearing God*, and *hating couetousnesse*, which is the perfect *Squire* which such ought to follow. But *Aristotle* writeth of a *Lesbian Squire* or *Rule*, which was made of so flexible a stuffe, that it would bend any way the workmen would haue it: but most dangerous is the *Estate* of that *Common-wealth*, whose *Iudges* worke by such *Squires*, making the *Laws* to bow to their priuate affections, and sometimes to meane one thing, another time, the contrary, as themselves are disposed to incline.

A Fesse be-
tween three
Hachets.



Hee beareth *Sable*, a *Fesse* betweene three *Hachets*, *Argent*, by the name of *Wrey*. This *Instrument* is also much vsed in *Execution* for beheading of great offenders. In which sense, *Iordanus Vrsinus*, *Viceroy* of *Sicily*, being imprisoned by his owne *Sonne*, gaue for his *Impresse*, an *Axe*, and a paire of *Fetters*, with this *Motto*, *Patientia in aduersis*; to shew his resolution and patience in so great an indignity. Not many yeeres since, there was a reuerend Iudge of this *Family*, with whose function this *Coat* suited very aptly, forasmuch as he did execute the Office of *Chiefe Iustice* of *England*.

The



Hee beareth *Argent*, a *Towre* triple-towred *Sable*, chained transuerle the *Port Or*, by the name of *Old-castle*. *Munster* reporteth, that *Catiphus* Gouvernour of the *Citie Susa*, had therein a Tower full of *Gold* and *Jewels*, but for avarice would not disperse his heaped treasures amongst his *Souldiers*. Afterwards *Alan* King of the *Tartarians*, surprised this *Citie*, and takeing *Catiphus*, shut him vp in his Tower, saying vnto him, If thou hadst not so greedily walled vp thy *Treasure*, thou hadst saued thy selfe and this *Citie*: now therefore

A Tower triple towred. See: Munster in Cosmograph.

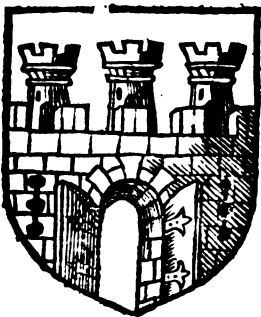
eat and drinke, and take thy fill of that thou louedst so decerely. So died hee miserably through famine in the midst of his excelsiue *Treasures*.



The *Field* is *Gules*, a *Lion Rampant Argent*, a *Castle* in the *Dexter Corner Or*. These are the *Armes* of Sir *Francis Castillon* of *Benham-Vallence* in the *County of Berke*, Knight, descended of the noble *Familie* of the *Count Castillon* in *Piemont*, neere vnto *Mantua*.

A Lion Rampant and a Castle.

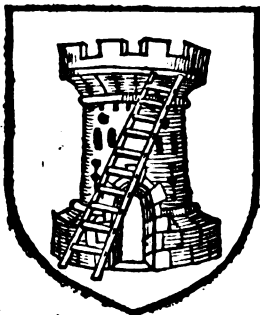
The *Lion* is a magnanimous beast, and of an inuincible courage, and is not daunted with any occurrent, neither (being *line* downe) will he be rowfed but at his pleasure, as appeareth *Genes. 49. 9. Iudah as a Lions whelp shall thou come vp from the spoile my sonne*. Hee shall lie downe and couch as a *Lion*, and as a *Lionesse*, and who shall stirre him? Moreouer, of his incomparable strength, and noble courage, a certaine *Author* saith, *Leo fortissimus Bestiarum, ad nullius pauebit occursum*: The *Lion*, the strongest of all *Beasts*, feareth not the encounter of any.



He beareth *Or*, a *Castle* triple-towred *Gules*, the *Port* displayed of the *Field*, *Leaued Argent*. Note, that when the *Architecture* or *Masonrie* extendeth it selfe all ouer the *Field* from the one side of the *Escutcheon* to the other, then must it bee named a *Castle*. But if it be thus Turreted and enuironed by the *Field*, then must it be blazoned (as aboue) a *Towre* triple-towred, or a *Tower* with so many *Turrets*. The *Gate* must bee conceiued to be transparent, so as the *Field* doth manifestly shew it selfe thorow the same: and all the *Port*

A Castle triple Towred.

should haue *Or*, if the conceited shadow representing the thicknesse thereof, did not extenuate a great part of the same.



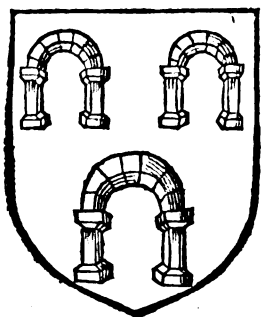
He beareth *Argent*, a *Tower Sable*, hauing a *Scaling Ladder* raised against it in *Bend Sinister Or*. This *Coat* is quartered by Sir *Edward Maunsell Knight*. The *Ladder* thus raised against the *Tower*, may put vs in minde to stand carefully vpon our *Gard*, who liue in this world as in a *Castle* continually assailed with our spirituall and corporall enemies, that cease not eternally more to plot and put in execution whatsoeuer tendeth to our destruction.

A Tower and a Scaling Ladder.

After

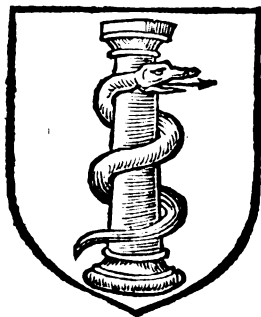
After these *Buildings* of prophane and vulgar vse, wee should annex exam-
ples of *Buildings Sacred*, as *Churches*, &c. in stead wherof, we will content our
selues with these examples following.

Three
Arches.



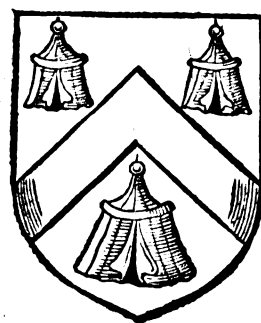
He beareth *Gules*, two single *Arches* in *Chiefe*, and a
third in *Base*, *Argent*, their *Capitals* and *Pedestals Or*,
by the name of *Arches*. These are supposed to be *Ar-*
ches of a *Bridge*: and *Nicolaus de Ponte*, *Duke of Venice*,
gaue a *Bridge* for his deuice; beaten with the *waues*,
with this *Motto*; *Alis inferniendo consumor*. *Pope Xistus*
the fourth also gaue a *Bridge*, with this word; *Curare-*
rum publicarum. And it may signifie the cares and pa-
tient stabilitie of men in *Magistracie*, who must endure
the assaults, taunts, & enuy of the discontented vulgar.

A Pillar en-
wrapped
with an Ad-
der.



Hee beareth *Or*, a *Pillar Sable*, enwrapped with an
Adder Argent, by the name of *Myntur*. The *Adder*
thus enwrapped about the *Pillar*, may signifie *Pru-*
dencie conioined with *Constancie*, both which being
vnited in men of high spirits, doe greatly auaille to the
atchieuing of noble enterprises. *Farnesius* making men-
tion of the chiefe vertues that ought to be in a *Prince*,
setteth downe two in especiall; whereof the one is
Prudence, whereby the *Helme* of the *Weale-publike* is
gouerned in time of peace; the other, *Fortitude*, wher-
by the attempts of the enemie are frustrated in time of warre. To these wee
will adde one example of a *Worke moucable*, as in this next *Escutcheon*.

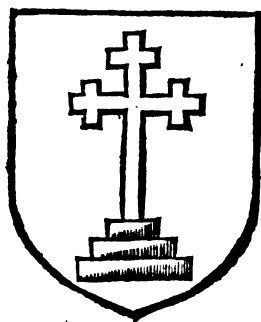
Tents.



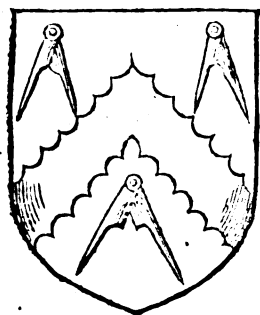
Hee beareth *Sable*, a *Cheueron* betweene three *Tents*
Argent, by the name of *Tenton*.

Of this sort are the *Ships* and *Boats* heereafter to be
handled, and all other nauigable *Vessels*, in respect
that during the time that men doe vndergoe any voi-
age, they are to them a kinde of *domesticall habitation*.
Now proceed we to examples of buildings ordained
for sacred vse, whereof in these immediately ensuing.

Crosse moun-
ted vpon
Grieces.



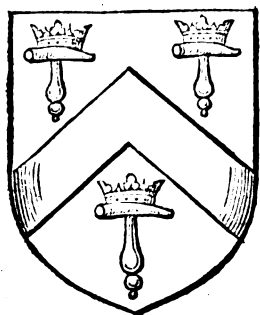
He beareth *Gules*, a *Crosse* crossed, mounted vpon
three *Grieces Or*. This *Coat* is quartered by *Edward*
Iones of Lanuaire in the *County of Denbigh*. The *Crosse*
thus mounted vpon three *Grieces*, may put vs in mind
of the meanes of our *Saluation*, euen *Christ Iesus*, who
in the fulnesse of time, thereto appointed by his Fa-
ther, suffered the ignominious death of the *Crosse* for
our *Redemption*; whereby he hath ioined vs vnto *God*
the Father, and by that his one *Oblation*, hath pur-
chased vs eternall *Redemption*. The three *Grieces* or
steps



The Field is *Argent*, a *Cheueron Ingrailed*, betweene three *Compasses dilated Sable*. These *Armes* doe pertaine to the *Company of Carpenters*. Armes of the Company of Carpenters.

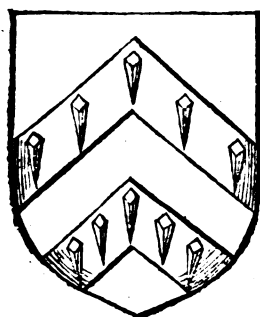
Vnder this head must be comprehended all sorts of *Instruments*, (whereof there is vse in *Coat-armours*) pertaining to the seueral trades of *Ioiners, Milwrights, Cartwrights, Turners, Compers, &c.* and whatsoever other Trades, whose vse consisteth, and is exercised in working or framing of *Timber, Wainscot*, or any sort of

Wood. And so from *Tooles of Masonry and Carpentry* borne in *Coat-armour*, we come to *Instruments of Metall-work*, (the other *Species of Armature*) whether the same be *Malleable* and wrought by *Hammer*, or *Fusill* and former by *Fire*.



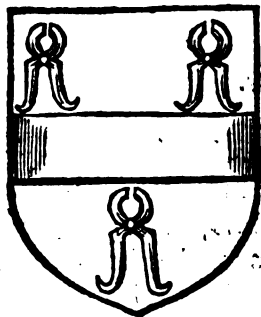
The Field is *Sable*, a *Cheueron* betweene three *Hammers Argent*, crowned *Or*. This *Coat-armour* belongeth to the *Companie of Smiths*, whose trade of life, as it is most *laborious*, so is it of most behoofe for the strength both of priuate mens persons, and of Kingdomes: and therefore the *Iron Hammer* doth well deserue the *Crowne of Gold* on it, *Iron* it selfe in respect of the vse being much more precious and necessarie for a *Common-wealth*, then *Gold* is: which the *Enemies of Gods people* knew very well, when they would not Armes of the Company of Smiths. Necessitie of Iron.

permit a *Smith* to liue amongst the *Israelites*, as may bee seene *1 Sam. 13. 19.* where it is said, *Then there was no Smith found thorowout all the Land of Israel: for the Philistines said, lest the Hebrewes make them Swords or Speares.* The *Hammer* and *Anuill* are two of the chiefest instruments of this Trade, for forging and forming of things malleable for necessarie vse. Of these doth *Ecclesiasticus* make mention, Chap. 38. v. 28. where speaking of the laborious trauell of the *Smith*, he saith, *The Smith abideth by his Anuill, and doth his diligence to labour the iron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the furnace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his minde to make vp his workes, therefore he watcheth to polish it perfectly.*



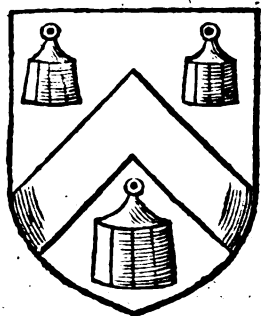
This *Coat-armour* is borne by the name of *Clonell*, and is thus blazoned: The Field *Argent*, two *Cheuerons Sable*, each charged with five *Nails Or*. The nail hath had his vse in *Militarie Seruice*, as well as *Domesticke Vse*: for with this did the prudent Lady *Iabel* end the cruell warre betwixt the *Canaanites* and *Israelites*, by striking a *Nail* thorow the temples of *Sisera*, who was *Generall of King Iabins Host*. The bearing of Nails.

A Fesse betweene three
paire of pin-
cers.



He beareth *Argent*, a *Fesse* betweene three paire of *Pincers Gules*. This *Coat* is quartered by the right honorable and worthy *Gentleman Sir William Russell, Lord Russell* of *Thornhaw* before mentioned. Though the *Pincers* be an instrument peculiar to the *Smith* that formed the same, yet is the use thereof communicated vnto the *Professors* of diuers other *Trades*, as *Carpenters, Joiners, Ferriours, &c.* As touching the first invention of this *Instrument*, *Pliny* saith, that *Cynira* the sonne of *Agriopa* deuised *Pincers, Hammers, Iron Crowes*, and the *Anuill* or *Stythe*.

Next will I speake of such as are formed of *Fusible Metals*, so called a *fundendo*, because they are *liquid*, and powred forth into the *mould* wherein they are to be framed: but one example shall serue.



He beareth *Argent*, a *Cheueron Gules* between three *Plomets Sable*, by the name of *Ienings*. The *Plomet* may aptly serue for an *Hieroglyphicke* of *Prudence*, in respect that *Mariners* by the helpe of this instrument fastened to some line of many fadomes, doe sound the depth of the *Seas*, when by some tempestuous storme, or other accident, they are forced vpon an vnknowne *Coast*; that so, if necessitie requireth, they may betake them to their *Anchour* hold, or diuert their course some other way: whereby we are admonished

to sound the depth of our intentions, before we put them in practise, lest we hazard our *Fortunes* or *Liues* (through want of foresight) vpon the shoalds of destruction.

Hitherto I haue only giuen examples of the *Instruments* of the said *Arts*: I will proceed to some examples of the *Workes* and *Effects* of the same, closing vp this *Chapter* with that of *Ecclesiasticus*, Chap. 38.

All these hope in their hands, and euery one bestoweth his wisdom in his worke: Ecclesiast. 38. 31.

Without these cannot the Cities be maintained nor inhabited: Ibid. 32.

And yet they are not asked their iudgement in the Counsell of the people, neither are they high in the Congregation, neither sit they vpon Iudgement Seats, nor understand the order of Iustice. They cannot declare matters according to the forme of Law, and they are not meet for hard matters. Ibid. 33.

But they maintaine the state of the world, and their desire is concerning their worke and occupation. Ibid.

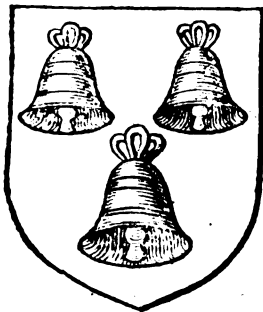
SECT. IV. CHAP. IX.



Mongst the sundry *Workes* of the foresaid *Artizans*, some are fixed and permanent, as *Buildings*, either *prophane*, for ordinarie use of dwelling; or *sacred*, as *Temples* for Gods seruice: and some others are *mooueable*, as *Tents, &c.* Examples wherof we will now produce.

Hee

steps whereby we mount vp to *Christ* crucified, are *Faith*, *Hope*, and *Charitie*, the three chiefe *Theologicall Vertues*.



He beareth *Sable*, three *Bels Argent*, by the name of *Three Bels*. *Porter*. This sort of *Bels* that are cast by the hand of a *Founder*, is not of so great Antiquity as some others heereafter handled ; yet their vie no lesse approued, then those : forasmuch as both these and those were ordained for good vses ; these to assemble the people together to heare *diuine Service*, the other to mouue them (being assembled) to attention, when the *High Priest* did exercise his office.

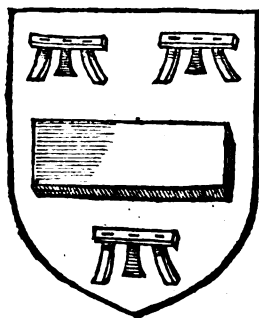
Because we haue heere spoken of *Building* and *Houses* , it will not bee much amisse to adde hereunto such *Escocheons* as are deriued from Instruments of *Houhold-use* ; such are these ensuing.



Hee beareth *Gules*, three *Cushions Ermine, Buttened* *Three Cushions*, and *Tasselled, Or*, by the name of *Redman*. Howsoever these are now taken for *Cushions*, others are of opinion, that they are more truly *Pillowes*, and giuen to some *Ancestors* of this bearer (if Fame bee true) for that by occasion of a *Combat* challenged vpon him by a *Stranger*, for the performance whereof the day and place being appointed, this man being more forward then the *Challenger*, came very early to the place at the day appointed, and by chaunce fell on sleepe in his

Tent : the people being assembled and the houre come, the *Trumpets* sounded to the battell, whereupon he wakened suddenly, ranne furiously vpon his *Aduersary* and slew him.

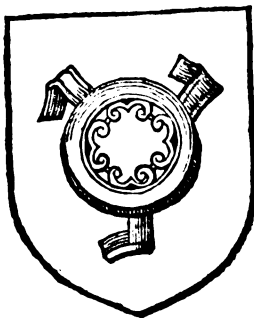
These and such other *Vtenfiles*, doe serue aswell for *Ornament* as *Necessity* : whereas others there are which serue for necessity onely, as in example.



He beareth *Gules*, a *Fesse Humet, Or*, betwene three *Trestles Argent*, by the name of *Srtadford*. All *Instruments* of *Houholds* are from *Nature* in respect of the matter ; but from *Art* in regard of their forme, as *Cassius* saith in these words, *Omnia instrumenta supellestilia, (secundum quosdam) in domo, sunt a natura quoad materiam, non quoad formam. Natura enim dedit lanam, non vestem ; lignum, non lectum ; corium, non calceum ; ferrum, non gladium*. This *Charge* placed transuerse the *Escocheon*, is of some *Blazoners* taken (if not mistaken) for a *Table*.

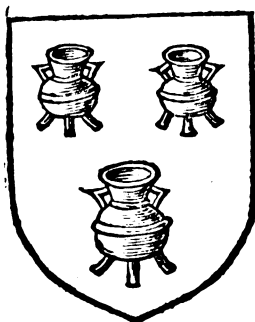
Hee

A Treuet.



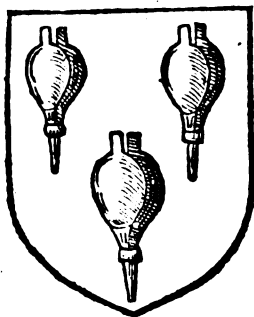
Hee beareth *Argent*, a *Treuet Sable*, by the name of *Treuet*. A *Treuet* seemeth to bee so called of 'its *Three-feet*, or a *Tripode*, which in *Greece*, signifieth a *Stoole* of so many feet. Amongst the *Heathens*, *Apollon*s Priest was said to giue *Answers* from the *Oracle*, sitting on such a *Stoole*, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

Three flesh-pots.



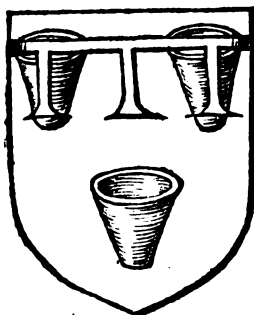
Hee beareth *Argent*, three *Flesh-pots Gules*, by the name of *Mounbowchier*. It appeareth by *History*, that the *Ancients* were wont to seeth their meat in the hides of *beasts*, which yet is in vse in *barbarous Countreies*, but *Art* supplieth that defect. The *Flesh-pots* of *Egypt* are objected to the *fleshy minded Iewes*, who were contented to forsake their hope of blessed *Canaan*, to enjoy againe their *belly-cheere*: and *Esaus messe* of *Pottage*, is with many of more esteeme, then the *birth-right* and *inheritance* of the *heauenly Canaan*.

Three paire of Bellows.



He beareth *Argent*, three paire of *Bellows Sable*, by the name of *Scipton*. The inuention of this Instrument for making of *Winde*, was much more *witty*, then that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these (as *Strabo* witnesseth) was *Anacharsis*.

Three Lamps



Hee beareth *Argent*, three *Lampes Sable*, a *File* of three *Points Gules*, by the name of *Lampelaw*.

Besides these aforefaid, there are sundry other Instruments, of *Houhold vse*, as *Morters*, *Gridirons*, &c. which we leaue to obseruation. And to this, may bee referred, *Candles*, *Torches*, &c. The great *Turke Solimannus*, gaue foure *Candles* for his *Deuice*, one *burning*, the other three *extinct*; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *world* should lose their *beauty*, by the brightnesse of his *glory*.

SECT.

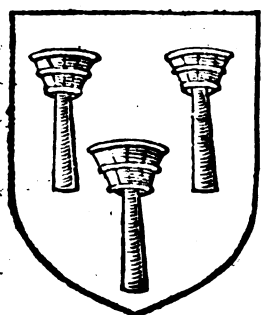
SECT. IIII. CHAP. X.



lie appeare.

EXT to *Armature* with the appendices thereof, succeedeth *Navigation*, whereunto pertaine all sorts of *Ships* and *Boats*, with their seuerall parts, their *Hulls*, *Stemme*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchors*, &c. Whereof diuers are borne in *Coat-armour*, as shall by these next examples part-

The Art of
Armature.



He beareth *Gules*, three peeces of *Masts Couped*, with their tops *Argent*, by the name of *Cromer*. The inuention of the *Mast*, as also of the *Crosse peece* whereunto the *Saile* is fastened, (and is thereof called the *Saile-yard*) came (saith *Polydor*) from *Dadalus* that excellent *Ingeny* of *Athens*, who is famous for making the *Artificiall* *all Cow*, wherein *Pasiphae* (that Monster of *Mankind*) did put her selfe, and so enioied her lust and bestial desires with a *Bull*, with whom she was in loue.

Three pee-
ces of Masts
couped.

*Polydor. Virg.
lib. 4. de inuen-
toribus rerum.*

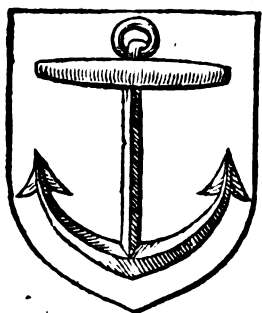


He beareth *Gules*, three *Sailes Argent*, by the name of *Cauell*, alias *Locauell*. *Pliny* ascribeth the inuention of *Sailes*, to *Icarus* the sonne of *Dadalus*, who for this deuice, is said (by *Poets*) to haue flown with *Artificiall* wings. In a *Naturall* conflict (saith *Alex. ab Alex.*) to strike *Saile* or take downe the *Flagge* at the command of another, is a token of yeelding or submission, which is yet obserued by men of *Nauall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes* brauely mounted one a *warlike Steed*; a woman of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and vnder full *Saile*.

Three Sailes.

*Plin. Nat. Hist.
lib. 7. cap. 56.
How inuen-
ted.*

*Alex. ab Alex.
Gen. diu. lib. 4.*



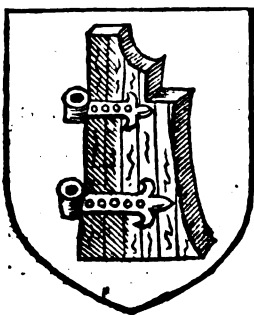
Hee beareth *Gules*, an *Anchor* in *Pale*, *Argent*, the *Timber* or *Crosse-peece* thereof *Or*, by the name of *Good-reed*. *Anacharsis* (saith *Pliny*) made *Anchors* first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the author of the *Epistle* to the *Hebrewes*, resemblance *Hope* to the *Anchor*, where it is said, *Vt spem propositam teneamus, quam velut anime anchoram habemus tutam & firmam*. Because *Hope* doth establish and confirme our *Faith* against all the tempestuous *Gusts* of aduerse occurrents. *Cosmus Medices*,

An Anchor.
*Plin. Nat. Hist.
lib. 7.
Heb. 6. 18.*

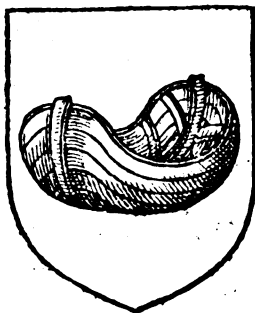
Duke of *Hetruria* gaue two *Anchors* for his *Impresse*, with this word, *D V A B V S*, meaning, it was good to haue two *holds* to trust to. But *Richard* the first, King of *England*, gaue a *Sunne* on two *Anchors*, with this *Motto*, *CHRISTO DVCE*: a worthy and Princely choice of so heauenly a *Pilote*.

E c

Hee

A Rudder of
a Ship.

He beareth *Azure*, a *Rudder* or *Helme* of a *Ship*, *Argent*. By the helpe of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *Seas*. The vse of the *Helme* and *Steering* (saith one) seemeth to haue beene taken from *Gleeds* and *Puttocks*, that turning and winding of their *Tailes*, doe guide their course in the *Aire*; and the *Gouernours* of *Common-wealthes* are said to guide the *Sterne* of the *State*, by reason of the many waues wherwith *Kingdomes* are tossed. Other parts of *Ships* haue beene borne both in *Coat-armour* and *Impresses*. *Horatius Gonsaga* gaue the *Prow* of a *Ship* tied to a *Plow-wheele*, with a *Laurell* ouer it: signifying his quiet *Countrie-life*, after his *Nauall-life*. And *Cardinal Raphael Riarius*, affecting the *Papacy*, gaue an *Oare* on the *Globe* of the *Earth*, with this word, *H O C O P V S*: shewing what a *Pilote* he would be, if he had the *Command*.

A Lighter
boare.

He beareth *Or*, a *Lighter Boat* in *Fesse*, *Gules*. This *Coat-armour* pertaineth to the *Family de wolfe* of *Swedland*. Like to this was borne in *Deuise* by the *Prince, Iam Bentinoliens*, who opened his meaning with this word, *ME VIDEO IN MARI SINE GVBERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *Man* without *Reason*, tossed with euery waue of affection. But in these tossings of *Fortunes* waues, wise was the resolution of *vicount Hugo de Melan*, whose *Deuise* was a *Shippe* without any *Tackling* to stay it, with this word, *IN SILENTIO ET SPE FORTITVDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.

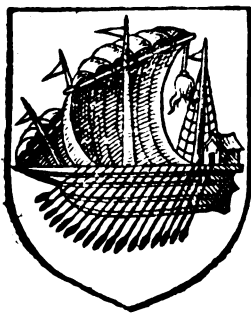
The Hull of
Ship.

The *Field* is *Mars*, the *Hull* of a *Ship*, hauing onely a *Maine Mast*, and a *Top* without any *Tackling*, *Sol*. This is the *Coat-armour* of the *High and Mighty Prince Duke Albertus de Alsco* of *Polonia*, who did beare the same also for his *Crest*, with this *Motto*, *DEVS DABIT VELA*: God will giue *Sailes*; shewing that *heauenly* guidance is that whereby wordly affaires are gouerned, and that wee must not altogether rely on humane helps.

A Ship with
three Masts.

He beareth *Argent*, a *Ship* with three *Masts*, a *Saile* trussed vp and hoisted to the toppe of the *Maine Yard*, shrouded *Sable*, by the name of *Meeres*. *Andreas Doreo*, *Admirall* of *Spaine*, gaue for his *Impresse* a *Ship* vnder full *Saile* with this heathenish *Motto*, *OMNIA FORTVNAE COMMITTO*, I commit al to *Fortune*: but another of that *Name* (*Admirall* to *Charles the fifth*) gaue the same *Deuise* with a much more *Christianlike word*, *NON DORMIT QUI CVSTODIT*; he that is keeper, is no sleeper.

Hce



Hee beareth *Azure*, a *Galley* passing vnder full saile Galley vnder full saile.
Or. This is a *Coat of Spanish Bearing*; which *Nation* much useth this kinde of *Vessell* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captimed *Slaves*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* wee reade of, was made by *Noah*, for the preservation of increase of all liuing *Polyd. Virg. de inuent.* creatures in time of the generall *Floud*: but *Iason* first made the *Galley*, which *Sesostris* King of *Egypt* vsed

after him.

SECT. IV. CHAP. XI.



He last of the foresaid *Arts* wee reckoned to bee *Venation*, Three kinde of Venation. which *Plato* diuideth into three *Species*, *Hunting*, *Hawking*, and *Fishing*; all which because they tend to the providing of sustenance for man, *Farnesius* doth therefore account a *Species of Agriculture*. The dangerous chases of the *Beare*, the wilde *Boare*, *Bull*, &c. whether the same bee performed on horsebacke or on foot, hath a resemblance of *Militarie Practise*: Venation resembled to Militarie Practise. for it maketh a man proud in assaulting, as also valorous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of advantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a *militarie course of life*. What valorous *Commanders* those men haue prooued, that haue beene trained vp in the *Art of Hunting*, when they haue come to the administration and managing of *Martiall Affaires*, the *Persians* can sufficiently witness vnto vs; who had no better meanes to become expert *Souldiers*, then their daily exercise of *Hunting*: The Persians expert Commanders. As also the *Historie of Mithridates*, King of *Pontus*, who was so much transported with the loue of *Hunting*, as that (according to *Farnesius*) by the space of seuen yeeres he tooke not the benefit of any house either in *Citie* or *Countrie* to lie in: by meanes whereof, hee so enabled and enured his body to sustaine all hardnesse, that afterwards he became a scourge and terrour to the *Romans*. And therefore this noble kinde of *Venation* is priuileged from the title of an *Illiberall Art*, being a *Princely* and *Generous Exercise*: but those only who vse it for a trade of life, to make gaine thereof, are to be marshalled in the ranke of *Mechanicks* and *Illiberall Artizans*. The priuilege of Venation.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, proposed for the first *Species of Venation*, I purpose to be very briebe, not in respect of their scarcitie, but because of the manifold imployments of the workman for the present, that he is not able to furnish mee with more. And hauing ended with them, I will proceed, according to order, with the other two *Species of Venation*, viz. *Hawking* and *Fishing*.

A Bugle or
Hunters
Horne.



He beareth *Sable*, a *Bugle* or *Hunters Horne* garnished and furnished *Argent*. This *Coat-armour* is of very ancient erection in the Church of *Rewardine* within the *Forrest of Deane* in *Glocester-shire*, and pertained to the *Familie* of *Hathewey* of the same place. But of latter times, the same *Horne* is borne by sundrie other *Families* of all *Coasts* and *Countries*: and such bearing is very ancient, as an ancient *Poet* witnesseth, saying,
Antiquum & vetus est, alienum (Posthume) lectum
Concutere: —

*In the old world men were bold,
Of a young Cooke to make an old.*

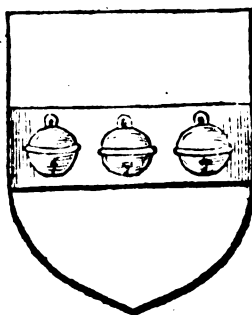
Stags heads
and Bugles.



Reference.

Hee beareth *Argent* on a *Cheueron* betweene three *Stagges* heads couped *Sable*, as many *Bugles* stringed of the first. This *Coat* pertaineth to Sir *George Huntley* of *Frowcester* in the *Countie* of *Glocester* Knight. Other *Coats* deriued from this noble exercise I might produce, as three *Dog-hooles*, borne by the name of *Mertingham*; three *Leashes* or *Slips*, by the name of *Hayward*: but these examples may stand in stead of the rest. And hitherto are to bee referred *Toyles*, *Hayes*, *Collers* for *Greyhounds*: of which last sort, I finde an *Escoccheon* erected in the Church of *Newent* in the *Forrest of Deane*, in a *Field Sable*, three *Greyhounds Collars Argent*, *Edged*, *Studded*, and *Tyrritted Or*.

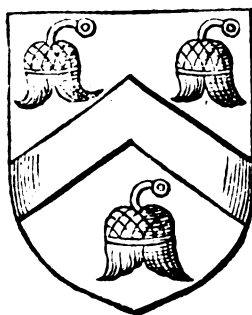
3. Hawkes
Belles.



He beareth *Or*, on a *Fesse Azure*, three *Hawkes Belles* of the first, by the name of *Planke*. This sort of *Belles* is of no late inuention, but of great antiquitie, and in vse amongst the *Hebrewes*, whose *High Priest* had little *Belles* at the skirts of his vppermost garment, as appeareth *Exod. 28. 33*. And beneath upon the skirts thereof thou shalt make *Pomegranats* of blew silke, and purple and scarlet round about the skirts thereof, and *belles* of gold round about: to shew that the attention and deuotion of Gods people must bee stirred vp by the ministerie

of this most sacred *Function*.

3. Lewres.

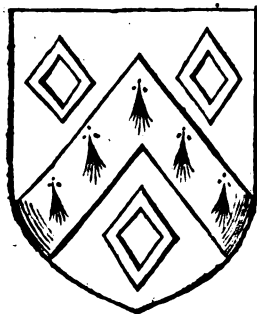


Hee beareth *Sable*, a *Cheueron Or*, betweene three *Lewers Argent*, by the name of *Prenue*. This *Coat* was quartered by Sir *Nicolas Arnold* Knight sometimes of *Hyneham* in the *Countie* of *Glocester*. A like *Coat* to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawknars* vse to deceiue their *Hawkes* with calling vp of this, as if it were some *Fowle*, and so they giue them a *Lie* for a *Truth*. And these two examples may suffice for the noble *Art* of *Hawking*. The next and last is *Fishing*.

The

The Skill of *Fishing* is diuerly exercised : viz. sometimes with *Nets*, sometimes with *Hookes*, otherwhiles with *Sammon-speares*, or *Eele-speares*, and sometimes with *Ginnes*, with *Puttes*, *Weeles*, &c. all which are found borne in *Coat-armour*; now first of *Nets*: These are most vsually borne in *Armes* peece-meale, or in fragments, which are the same (if I bee not deceiued) which wee call in *Blazon*, *Frets*, because the *French-men* call a *Net*, *Retz*, and we by intermixture of language haue added thereunto the letter *P*. These fragments are sometimes borne single, and otherwhiles manifold, as appeareth by these next examples.

Diuers sorts
of Fishing.

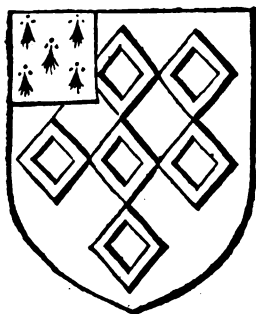


He beareth *Gules*, a *Cheueron Ermine* between three *Mascles Argent*, by Sir George Belgraeue of Belgraeue in the Countie of Leiceſter. These are by some taken to be the same with *Loſenges*. A *Masle* in *Armorie* (ſaith Sir Iohn Ferne) is a representation of the *Maſh* of a *Net*, ſignifying the *Bearer* thereof to haue beene moſt prudent, and politicke in the *Stratagems* of *Warres*, for that the *Field* is dedicated to *Mars*. The bearing of *Mascles* therefore is of greater honour then many other *Charges* are, that in vulgar eſtimation are more

Three Maſcles.

Signification
of a Maſcle.

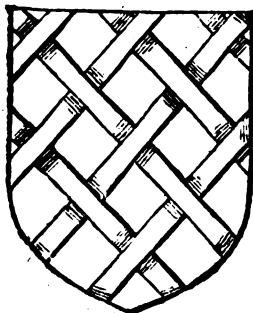
accounted of. Sometimes theſe are borne to the number of ſix, viz. three, two, and one, iointly, without the interpoſition of any *Ordinarie*. Otherwhiles they are borne to the number of ſeuē coniunct, as in this next *Eſcocheon*.



Hee beareth *Gules*, ſeuē *Mascles* coniunct ; viz. three, three, and one, Or, a *Canton Ermine*. This *Coat-armour* pertaineth to Henry Ferrers of Badſley in the County of *Warwicke Eſquire*, a man very iudicious in matters of honour. Whereas Leigh ſaith that the *Masle* ought alwaies to bee ſquare, whether the ſame be void or whole ; I hold, that if they bee *Maſhes* of a *Net*, as Sir Iohn Ferne taketh them to bee, then can they not in any caſe be whole, but muſt be euermore transparent and void : for if they bee ſolid, they may

Seuē Maſcles
coniunct.

better be reſembled to *Quarrels* of *Glaſſe*, or ſome other thing of maſſie and ſound ſubſtance, wrought euery way ſquare like a *Die*. From which a *Loſſenge* is ſaid to differ, in that the ſame is longer one way then another.



He beareth *Sable*, a *Frette* of eight peeces Or, by the name of *Matreuers*. If in any *Coat* of this bearing there be found more then eight peeces, then (ſaith Leigh) you ſhall not need to number the peeces, but in the *Blazon* of ſuch *Coat-armours* you ſhall ſay, Hee beareth *Frette*. And as this is borne plaine, ſo is there example of the ſame borne *Engrailed*, as followeth.

A Frette of
8. peeces.

He

Frette En-
grailed.

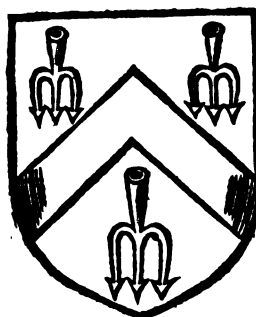
He beareth *Gules*, a *Frette Engrailed Ermine*, by the name of *Eynesfort*. If this *Frette* (saith *Leigh*) bee of more peeces then you see heere, then it altereth from the same name, and is blazoned *Diaper*. Of the manifold sorts of *Diapering* I haue formerly giuen examples, together with certaine obseruations thereupon: wheereunto I doe referre you for satisfaction therein. These examples may serue for *Nets*, to shew their diuers manner of bearing, and to minister occasion to the Reader, to make a more strict obseruation of such

other as I doe heere passe ouer, because I labour to be brieue.

Fishing-
hooks.

He beareth *Sable*, a *Cheueron* betweene three *Fishing Hookes Argent*, by the name of *Meduile*. Not vnproperly (saith *Pierius*) doe men signifie by this kinde of *Hooke*, fraud and guile, *Quia decipere est, unum ostentare, & aliud prater opinionem inferre*: for the *Fisberman* vnder a shew of rendring food to the *Fish* (hauing subtilly couered the hooke all ouer with the bait) doth giue him his deadly bane. And of this trade are more in the world, then wil acknowledge themselves of the *Company of Fishermen*, or *Fish-mongers*.

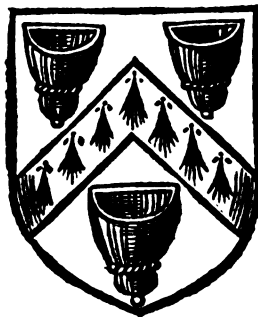
Eele-speares



Hee beareth *Sable*, a *Cheueron* betweene three *Eelespeares Argent*, by the name of *Stratele*. These doe *Fisher-men* vse for the taking of *Eeles*, which being (for the most part) in the mudde, cannot bee taken with *Net* or other *Ginne*: which gaue occasion of the inuention of this *Instrument*, a long staffe being set in the socket thereof, and so to strike into the depth of the mudde, and by meanes of the *Barbes* of this *Instrument*, they detain as many as come within the danger thereof. And therefore this *Engine* hath a signification of

such an action of desert, wherein both *strength* and *policie* are conioined.

3. Weeles.



Hee beareth *Argent*, a *Cheueron Ermine* betweene three *Weeles*, their hoopes vpwards *Vert*, by the name of *Wylley*. And indeed this is like the insnarings and deceits of *wily men*; for as this mouth is made brode and easie for the *Fish* to enter, but is narrow within, that they cannot get forth; so craftie *Varlets* wil make faire pretense to draw men into their dangers, out of which they cannot get foorth being once intangled. And this kinde of trade is much more base and *illiberrall*, then any of the afore-specified: and with these

are to be raunged all those, *Quorum lingua venalis est* (saith *Tully*) who sell their *tongue*, their *skill*, their *conscience*, only to get a *Fee* of their *Clients*. And thus much of *Arts Mechanicall* of the first and principall ranke.

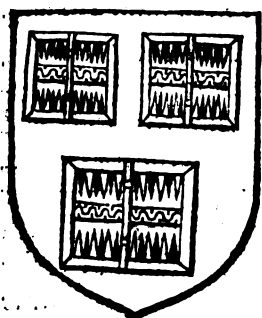
SECT.

SECT. IIII. CHAP. XII.



R T S *Mechanical* of more necessary vse for the nourishing and preserving of Mans body, we haue proposed in the preceeding examples ; there yet rest other *Arts* of a second rancke, which tend rather to the embellishing & beaurifying of *Natures* works, then to the necessary supply of *humane* vses ; yea some of them such as are rather *baites* to please the *senses*, then means to further mans good. Yet because the custome of times, and opinion of men, and a certaine curious and affected skill hath giuen esteeme and name of *Art* vnto such superfluous curiosities, we will not vtterly passe them by ; the reather, because all of them being vsed with moderation, by vnderstanding men, and for good ends, they may deseruedly haue both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisit pleasing of the *Palate* : vnto which kind of men, some haue beene so addicted, that it is storied of a certaine *Prince*, that he proposed a great reward, to eucry man, that should indēt a *new conceited Dish* : And the *Sybarites*, were famous in this kind, who bid their guests a yeare before the *Feast*, and so long were catering for dainties. It is a Prouer b amongst the *Iewes* : *Qui multiplicat carnes, multiplicat vermes* : and most true is it, that he that daily feedeth his body, is but a *Cooke* to dresse meat for wormes. *Painting*, *Caruing*, and *Imbraidering*, serue to please an other sense, the *Sight*, and therefore is a more ingenuous delight : and in this kind some haue beene so excellent and renowned, as that they haue beene numbred amongst men of *admirable wisdome* ; as *Apelles*, *Phidias*, *Polyclatus*, and others, whose works haue deserued immortall reputation, and some of their *Master-peece*s haue beene prised beyond beliefe. All these haue sundry *Instruments*, which may be (and doubtles haue beene) borne in *Coat-armour*, but because they are not vsuall I will referre them to each mans owne obseruation ; and will giue instance in the last of this kind of *Arts* of delight, which we call, *Playing* ; which comprehendeth either *Theatricall recreation*, or other *Games* whatloeuē.

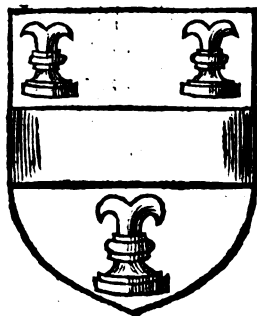
And forasmuch as their *first institution* was good, and that they are in themselves the commendable exercises, either of the *body*, or of *wit* and *invention* ; and if there be in them any *euill*, it is not in them *per se*, but *per Accidens*, because they are abused by those that doe practise and exercise them ; I haue thought good to annexe them vnto the same : such are *Tables-playing*, *Cheesse*, *Dice*, *Racket*, *Balloone*, &c. The things wherewith these *Games* are practised, are borne in *Coat-armour*, as by these examples following may appeare.



He beareth *Azure* three paire of *Tables*, *Argent*, bordured *Or*, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the *minde* which is imployed in great affaires, and cares of importance, as *meat* is for the *Body* which is exhausted with daily *Labour* : and therefore of all men liuing, *Statef-men* and *Students*, are to be borne with, if they are more addicted to the refreshing of their *mindes* surcharged with meditation

dition, then other sorts of men. But the play at *Tables*, is not held so fitting for the *Femall Sexe*, lesse thereby they learne to beare a *Man* more then they should.

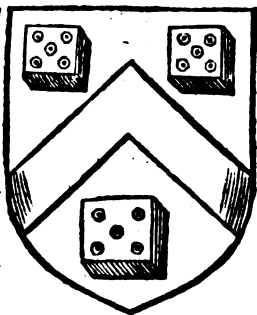
A Fesse betweene three Chesse rookes



King, because therein are comprised all the stratagemes of *warre*, or plots of *Ciwill state*.

Hee beareth *Azure*, a *Fesse* betweene three *Chesse-rookes*, *Or*. It seemeth these were at first called *Rooks*, for being the defence of al the rest, and therefore they stand in the vtermost corners of the *Chesbord*, as *frontier Castles*. This is a game of noble exercise for the *minde*, as requiring much forecast and vnderstanding. King *William* the *Conquerour* was much addicted to this delight, and lost great *Lordships*, at this play. And indeed were it not too serious a recreation, and going beyond the nature of *Games*, it might well besee me a

A Cheueron betweene three Dice.



Hee beareth *Argent*, a *Cheueron* betweene three *Dice Sable*, each one charged with a *Cinque* of the first. This *Coat* is quartered by Master *Williams* of *Malton*. This is the game of *Fortune*, and *Fortunes Children*. The square, which alwaies falleth right howsoeuer it be cast, is the *Embleme* of *Constancy*, but the vncertainty of the *Picks*, is the very *Type* of *inconstancy*, and *mutability*. He that laies his estate on the *Eies* of these *Dice*, will leaue a small estate for his owne *Eies* to looke on.

Reference.

To this *Chapter* may be referred all other *Games*; as the *Rasket*, and that of *Iacobus Medices*, Generall to *Charles* the fifth, whose *Deuice* was a *Ball* with two *Balloones*, with this word, *P E R C V S S V S E L E V O R*, *The harder I am stricken, the higher I Mount*. And this may serue for conclusion of all *Arts* and *professions Ciwill*, whethet *Liberall* or *Illiberall*, necessary or delightfull whatsoeuer.

SECT. IV. CHAP. XIII.



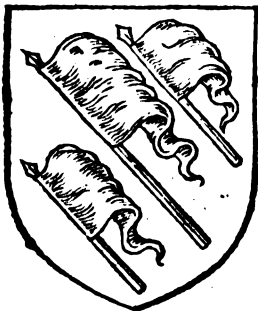
That manifold varietie of *Coat-armours* (consisting of things *Artificiall*) is borrowed from the seuerall *Dignities*, *Arts*, and *Exercises* of men of ciwill life and condition, the foregoing *Tracts* and *Examples* haue sufficiently declared. There now remaine such *Artificials* as are in vse amongst men of *Militarie Profession*, with which we will shut vp this whole *Section* of things *Artificiall*. By things *Militarie*, I vnderstand all such as doe pertaine to the vse and exercise of *Martiall Discipline* and *Serue*: whereof some doe serue for *Orders*, some for *Execution of Order*. Of the first kinde are those things which are for direction in *Marchings*, *Encampings*, *Arisings*, *Assaults*, *Retraits*, &c. and such are the *Banner-Royall*, the *Standard*, *Guidon*, *Penon*, *Cornet*, &c. For albeit it be true

true, that *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of Weapons; yet without certaine Lawes of Discipline and Order, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations* and *Conditions*, hee notwithstanding kept them all vnder quiet *Discipline*: the want whereof hath commonly beene in cause, when any great designe hath prooued vnprosperous.

Necessity
of Martiall
discipline.

The valiant *Zisca*, being starke blinde, yet sitting in the midst of his *Armie*, whiles they were in any pitched *Field* with the *Enemies*, gaue such directions vpon all occasions, as that his *Armie* was euer *Victorious*. And *Cesar* was in this kind so fortunate, that he fought fifty pitched *Fields* with honour; wherein he alone surpassed the valorous *Marcus Marcellus*, who is said to haue beene fourty times saue one in the *Field*. And requisit is it in matters of so high nature, as are decided by warres, an exquisit care both in directing and obeying, should be obserued, because it hath often happened, that the neglect or mistaking of some one small *circumstance*, hath beene the ouerthrow of whole *Armies*, and al the *States* thereon depending. We will therefore first beginne with examples of those things, whereby this *Order* is preserved; whereof some are for *shew*, other for *sound*.

Cesar fortunate.



The *Field* is *Iupiter*, three *Banners* disuelloped, *Sol*. *Virgilius Solis* noteth this for the *Armes* of the *Kingdome* of *Baldachia*. Disuellopping is the proper terme for spreading or displaying of this *Martiall Ensigne*, as *Wyrley* noteth, in the life and death of the *Capitoll de Bur*, saying, *With threatning Axe in hand, I was at hand; And my disuelloped Pennon me before, &c.*

Three Banners disuelloped.

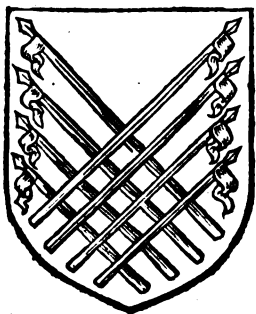
Very behouefull are these *Ensignes* for euery particular band of *Foot* and troupe of *Horse*, to the end they may know whither to draw together in expectance of

The vse of
Ensignes.

the command of their *Captaine* for the performance of all occasions; and that they may by thembe directed after any conflict or skirmish, whither to retire themselves without danger: they also serue for the manifest distinguishing of *Bands* and *Companies*. And by these they are al directed in their seruices, as a *Ship* is guided through the forcible and violent surges of the *Seas*, by the benefit of her *Helme* and a skilfull *Pilot* guiding the same.

The *Ensignes* that the *Romans* anciently vsed, were of diuers shapes; the *Eagle* fixed on the toppe of a *Pike*, was the chiefe: but that they had *Pennons* or *Flagges* also, appeareth by *Lazius*, who saith they were called *vexilla*, a *velis nauium*, from the Sailes of *Ships*, which they resembled, being so named, *tantum minus velum*, as it were a little Saile.

Speares garnished with Penoncelles.



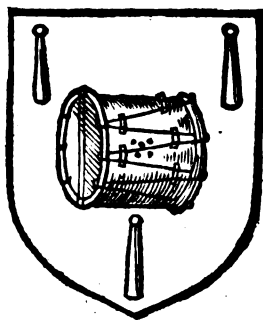
He beareth *Azure*, foure *Speares* in *Bend* garnished with *Penoncelles* dexterwaies, counterly surmounted of as many other like *Argent*. This *Coate* is borne quarterly by *Lazarus van Schwendi*, a *Dutchman*. These *Penoncelles* are made of certaine smal peeces of *Taffeta* or *Sarcenet*, cut after the forme of a *Pennon*, wherewith *Martiall men* doe oftentimes adorne their *Speares* and *Launces*, which albeit of themselves they be things of no moment, yet doe they very often (like as also *Banners* doe) astonish the *Enemie* through their continuall motion, foras-

much as they are euermore wafting and wauering in the winde, whereby they doe so occupy the enemies eie as that it breedeth a terrour in the minde of their foes, through a conceiued opinion that those that come against them (being all troupes of *Horsemen* that vse this kind of *Speare*) are of a farre greater number then indeede they are, as *Wirley* in his said Booke noteth, saying:

*To Cockerell-ward we light into the way,
Where we behold the Foe-mates proud display
So many Banners wafting in the Aire,
They seemed twice the number that they were.*

These foresaid *Military Instruments*, serue for direction and order, to the *Eie*, and by shew; others there are which direct more distinctly by *Sound*; such as follow.

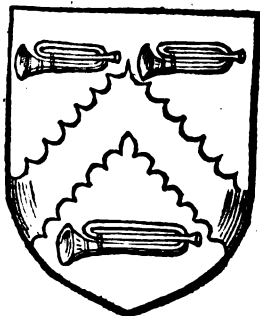
A Drumme
Between
three
Drumme
sticks.



He beareth *Gules*, a *Drumme* in *Fesse*, betweene three *Drumme sticks* erected *Argent*. The *Drumme* is of frequent vse (with diuers Nations) in the *Field*. The *Parthians* for this purpose haue great *Kettle Drummes*, hollow within, and about them they doe hang little *Bells* and *Copper Rings*, all which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing of a *Wild beast*. This *Instrument* as it serues for direction, so likewise is it of vse in drowning the fearefull cries of wounded and dying

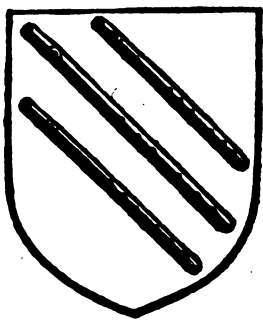
men, lest that gastly noise should daunt the hearts of the *Souldiers*. *Zisca* that renowned *Captaine* of the *Bohemians*, being sick to death, willed his *Soldiers* to plucke off his *skin* and make a *Drumme* of it, assuring them that when their *Enemies* should heare the sound of it, they would fly before their face.

A Cheueron
ingrailed be-
tweene three
Trumpets.



He beareth *Argent*, a *Cheueron* ingrailed between three *Trumpets*, *Sable*, by the name of *Thunder*. This *Coat-armour* standeth in a *Glasse window* in *Saint Peters Church* in *Drogheda* in *Ireland*. God himselfe vouchsafed to giue direction to *Moses* for the making of this kind of *Instrument*, saying, *Make thee two Trumpets of siluer, of an whole peece shalt thou make the, that thou maiest vse them for the assembly of the Congregation and for the departure of the Campe*: Num. 10. 12. And *Ibid*. 14. But if

if yee blow an *Alarum*, then the *Camp* of them that pitch on the *East* part shall goe forward. Ibid. 5. If yee blow an *Alarum* the second time, then the *Host* of them that lie on the *South* side shall march, for they shall blow an *Alarum* when they remove. So that the sound of the *Trumpet*, is but as the loud and far-reaching voice of the *Generall* : and though the *Trumpet* fight not, yet it doth more then many others, because it encourageth them to the fight.



Hee beareth *Azure*, three *Flutes* in *Bend Argent*. Three Flutes in Bend.

This *Instrument* seemeth to haue beene inuented, for the quiet settling and composing the *Souldiers* minds before the fight : and some such did the *Lacedemonians* vse, who (saith *Plutarch*) being ready to ioinc battle, did first *Sacrifice*, and then all adorned with *Garlands* song a *Martiall Song*, their *King* marching with the whole *Army* in admirable quiet and composed order. But the *Sybarites* were not so happy in the vse of such Musicke ; for themselves being altogether

Unlucky practitioners of the Sybarites.

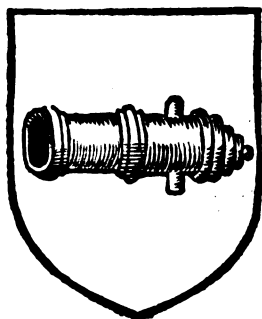
giuen to wantonnesse and pleasure, all their *Gentry* taught their *Horses* to daunce at the sound of Musicall Instruments; which their *Enemies* hauing notice of, being then in the *Field* and ready to ioinc, they commanded a noise of Musicke in the front of the *Army* to sound; whereupon the *Sybarites* *Horses* fell all adaucing, and ouerthrew their *Riders*, whereby their enemies departed *Conquerours*. And thus much for *Instruments* of *Military Order*, either for *Eie* or *Eare*.

SECT. IIII. CHAP. XIV.



He next, are such things as serue for *Execution of order*, which is the finall end for which *Militarie Profession* is instituted, viz. *propulsation* or *revenge* of *wrong*, or for foiling the *wrong doer* refusing to giue satisfaction to the party grieved : and as in the *Law Politique*, so in this *Law Militarie*, Execution is reckoned the soule thereof. To the accomplishment of Execution of order, sundry sorts of weapons are requisite: some *Inuasive* or *Offensive*, others *defensive*; the one to protect our selves, the other to impeach our foes : and of these *Inuasions* will we speake in the first place; beginning with those which we call *Misilia*, such as are cast or forced by strength of hand, or sleight of *Engine*, and after we will come to such as are *Manuall*, or managed with the *hand*.

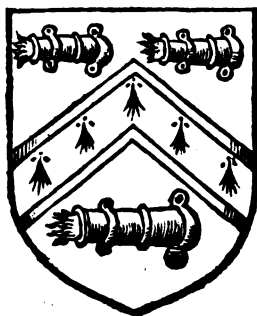
Military things for execution of order.



He beareth *Argent*, a *Culuerin* dismounted in *Fesse* *Sable*, by the name of *Lough*. Before the inuention of *Gunnes*, many sorts of weapons aswell *Inuasive* as *Defensive* were deuised, which (saith *Munster*) by the space of euery hundred yeares haue admitted alteration twice or thrice, like as also the *Armour*, where-with our bodies are couered and fenced. But one saith, that it was the *Diuell* himselfe who inuented this *hellish Instrument*, for confusion of *mankinde*. Indeede it was a *Monke*, some kinne to the *Diuell*, who first inuented

uented *Gunpowder* : and I haue read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine *Captaine* was wont to call the *mouth* of the great Gunne, *Hell mouth*, and said that he who trembled not when one of them thundred, did feare neither *God* nor the *Dinell*.

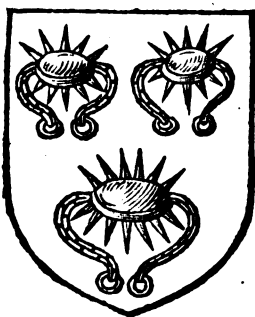
Chambers
fired,



Hee beareth *Argent*, a *Cheueron Sable*, surmounted of another *Ermine* betweene three *Chambers* placed transuerse the *Escutcheon* of the second, fired proper, by the name of *Chambers*.

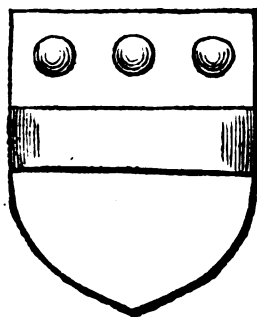
Whether the inuention heereof were behouefull and necessary ; or (as others reckon it) most pernicious and diuellish ; I will not take vpon me to dispute, but referre you to *Sebastian Munster*, lib. 3. of his *Cosmography*, where he maketh mention of *Bertholdus Swartz* the *Monke*, that first deuised them, *Anno Dom. 1354*.

Murthering
chaine-shot.



The *Field* is *Saphire*, three *murthering Chaine-shots*, *Topaze*. This *Coat-armour* is borne by the Right Honourable the *Earle of Cumberland*, next to his *Paternal Coat*. Some haue thought these to be the heads of *Clubs* called *Holy water sprinkles*; other take them to be *Bals of Wild-fire*; I rather thinke them to be some murdering *chaine-Shot*. *Amadeus Duke of Sauoy* gaue two *Stauces* ropt with *wild-fire*, with this word, *I A C T A E C R E S C I M V S*.

Ogresses or
Pellets.



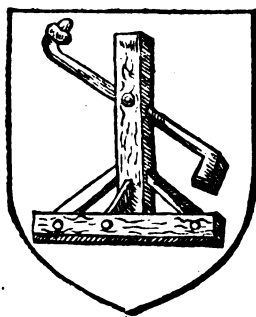
Hee beareth *Argent*, a *Fesse Sable*, three *Ogresses* or *Pellets* in *Chief* Proper, by the name of *Langley*.

To this head must be referred all other the apper-tenances of great and small *Ordinance*, as *Scomps*, *Laddes*, *Spunges*, *Flasques*, *Touch-boxes*, *Matches*, &c. *Ger. Leigh* making mention of *Roundles* giueth exam-*ples* of nine sundry sorts of them each differing from other in name and blazon, according to their different colours, as for example.

If they be	1	{ Or,	} They are reckoned	1	{ Beisants.
	2	Argent,		2	Plates.
	3	Vert,		3	Pomeis.
	4	Light Blew,		4	Heurts.
	5	Sable,		5	Pellets.
	6	Purple,		6	Golpes.
	7	Tennè,		7	Orenge.
	8	Sanguine,		8	Guzes.
	9	Gules,		9	Torteaux.

These

These doe I heere name but *obiter* and not of set purpose, as if I intended to assigne vnto them in grosse a propriety of place vnder this head, but onelie to shew how many they are in number, and what they doe betoken, knowing that each one of them must be reduced to their particular kinds, and not confusedly placed together.



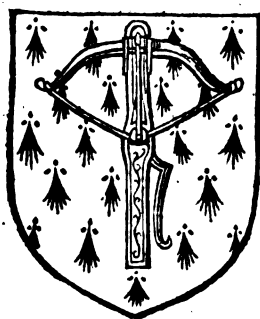
He beareth *Argent*, a *Swepe Azure*, charged with a *Stone, Or*, by the name of *Magnall*. This was an Engine of warre, in fashion seeming like to that which the Brewers vse to draw water withall, and therefore we call it a *Swepe* as they doe. With this Engine they vsed in ancient time to throw great stones into the Townes and fortifications of the enemy. Some such instrument did *Vzziah* King of *Ierusalem* vse among many others for the defence of the City against the assaults of the *Philistims*, as appeareth where it is said, *And he made ver-*

ry artificiall engines in Ierusalem, to be set vpon the Towers and vpon the corners, to shoot arrowes and stones, &c. These are called *Engines* for the ingenious & witty inuention of them; wherein former ages were so exquisite, as that *Archimede* could draw vp the enemies ships from the water.



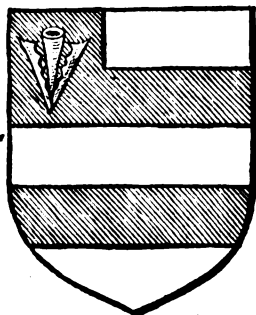
The Field is *Pearle*, three *Battering Rammes*, in *Pale*, *Battering Barre Sapphire*, *Armed* and garnished *Topaze*.

This was a warlike Instrument much vsed by the *Romans* when they besieged any *City* or *Hold*, with purpose to surprise them. Such an *Engine* (amongst diuers other) did *Titus Vespasianus* erect against the *City* of *Ierusalem*, which were by *Iosephus* and his associats consumed with fire. Such is the force of this *Engine*, as that there is no *Towre* so strong or circuit of a *Citie* so spacious, but that if they resist the first brunt thereof, through often vse they will be subuerted.



He beareth *Ermine*, a *Crosse-bow* bent in *Pale*, *Gules*, *Crosse-bow* by the name of *Arblast*, quasi *Arcubalista*. This *Instrument Military*, (saith *Polydor*) was first deuised by the *Cretians*. And in former ages was called in Latine *Scorpio*, and out of this they vsed to shoote stones, as *Aminianus Marcellinus* noteth, saying, *Et Scorpiones quocunq; manus perire duxissent, rotundos Lapides emibrabant.*

The

A Pheon on
a Canton.

The *Field* is *Argent*, two *Barres Sable*, on a *Canton* of the second, a *Pheon*, with the point downward of the first. This is the *Paternall Coat-armor* of *Iohn Bingley Esquire*, Auditor of his Maiesties receptors in the *Exchequer*.

The *Pheon* is the head of an Instrument of the *Milfile* sort, which we call a *Dart*, the same being a long and light staffe headed after this manner, and having a *thong* fastned to the middest thereof, for the more sleighty and strong forcing the same against the enemy to keep or annoy him a far off. This is called in *Latine* *Iaculum*, *quia è longinquo iacitur*: it pierceth speedily and maketh a large wound, by reason of the wide-spreading barbes thereof. The bearing of *Pheons* is both ancient and commendable.

Three Barbed
Arrow
heads on a
Cheueron.

He beareth *Vert*, on a *Cheueron Argent*, three *Barbed Arrow heads Sable*, by the name of *Kemis of Wickwicke, Glocest.*

And with these kinds of *Engines* may be ranked the *Hand-bow*, and *Arrowes*, which in former Ages haue wone more glory to this *Kingdome*, then any other sort of *Souldiery* whatsoever; as the renowned victories obtained in *France* doe well testifie. And hitherto of *Misils*: we now come to *Manualls*.

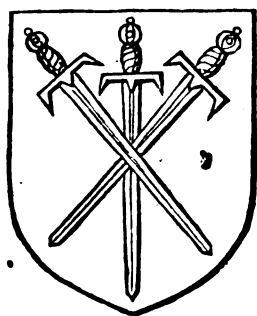
Weapons *Manuall*, are so called, because *manu tractantur*, they are managed by the *hand*; when by the vse of them wee doe assaile our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these, that follow and their like.

Three swords

*Alex. ab Alex.*
370.Ancient
formes of
wearing the
Swords.*Terres. pag.*
74.

Hee beareth *Gules*, three *Swords* conioined at the *Pommels* in *Fesse*, their points extended into the corners of the *Escutcheon Argent*, by the name of *Stapleton*. The *Galateans* in stead of *ordinary Swords*, vsed a kind of two handed or bastard long-sword which they fastned with chaines to their right sides. A like manner of fastning our *Swords* to our right sides was in vse with our *Horsemen* in *England* in the time of King *Edward* the third, as may be seene by the great *Scale* then vsed. It is a reprochfull thing for a Knight, to bee disarmed of his *Sword* in battle: *Quia si gladio spoliaretur, omnem perderet honorem militiae Privilegium.*

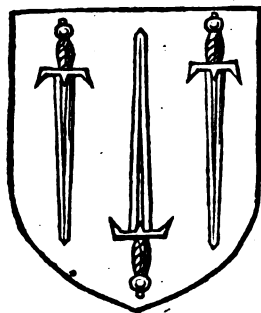
He



Hee beareth *Azure*, three *Swords*, one in *Pale*, surmounted of the other two placed *Saltirewaies Argent*, their *Crosses*, *Pomels* and *Hilts*, all extended towards the three corners of the *Escoccheon*, *Or*, by the name of *Norton*. The old *Britans* or *Ancestors* were wont to weare a short and broad *Sword*; so did the *Spartanes* also, whom when one of their *Enemies* mocked for so curtaed a weapon, it was replied, that it was not so short but it could reach into their hearts, as often as they met in *Field*. The *Cutter* hath varied from his instruction,

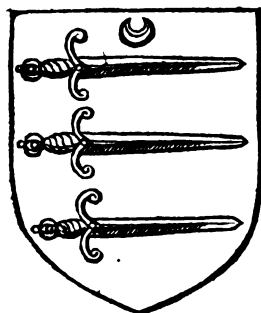
Three sword
Saltirewaies

which maketh the *Coat* differ from the *Blazon*.



Hee beareth *Sable*, three *Swords* in *Pale*, two with their points downwards, and the middlemost upwards, by the name of *Rawline*. There are besides these, diuers other formes of bearing of *Swords*, as three *Swords* points in point, in *Bend*, *Barre*, &c. I find another *Coat* of like *Charge* and *Name*, but diuersly borne from this. As by example appeareth in this next *Escoccheon*.

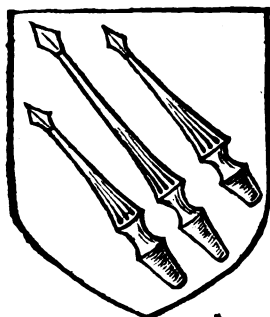
3. Swords
in pale.



The *Field* is *Sable*, three *Swords* in *Pale-barre*, their points towards the *Smister* part of the *Escoccheon Argent*, the *Hilts* and *Pomels*, *Or*, by the name of *Rawlyn*. As touching the inuention of *Swords*: *Polydor Virg.* saith, their vse was found out by the *Lacedemonian*. The *Romans* in the ir *Saturnalian feasts*, amongst other exercises, vsed the game of *Sword-playing*, to the end that in time of peace they being accustomed to behold *Fighting*, *Wounds* and *Swords*, might be the lesse discouraged, when they see feats of *Armes* in the

3. Swords
their points
towards the
Dexter.

Field against the *Enemy*; and therefore the *Chiefetaine* or *Generall* of the *Host* was to exhibit to the people a game of *Fence* or *Sword-playing*.



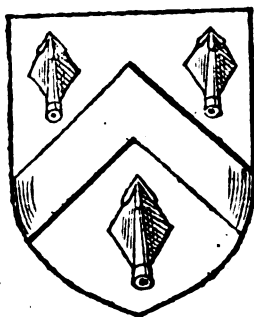
He beareth *Azure*, three *Launces* in *Bend*, *Or*, Armed *Argent*, by the name of *Carlowe*. It was a custome amongst the *Romans* when they did vnder take any lawful *warres*, after deniall of restitution demanded of things vnlawfully taken, or satisfaction for wrongs offered, that the *King of Herald*s (to whom the denouncing of battell and defiance did properly appertaine) should amongst other ceremonies, throw a *Speare* headed with *Iron*, imbrued with blood, and scorched with fire, into the Soile of that people against

Three Laun-
ces.

whom such warre was denounced; to notifie vnto them that they would severely prosecute them with fire and force for the wrong by them committed.

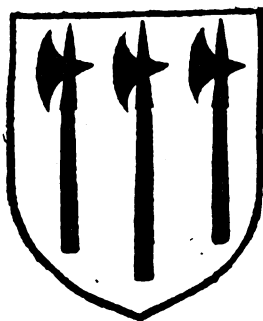
He

A cheueron
betweene 3.
Speares
heads.



He beareth *Sable*, a *Cheueron* between three *Speares* heads *Argent*, their points embued *Proper*, by the name of *Morgan*. *Alexander* the great, compared an *Army* without a good *Captaine*, to a *Speare* without a strong *head*, for that as the shaft of the *Speare* could haue little force without the *head*, though it bee much larger then it, so the greatest *Army* can little auail without the foreguidance of a valiant leader.

Three Bils.

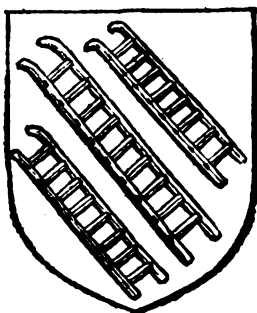


He beareth *Argent*, three *Bils* in *Pale*, *Sable*, by the name of *Gibbes*.

To this head must be referred all *Glauces*, *Partizans*, *Clubs*, *Polaxes*, and whatsoeuer other weapons of like kind, wherewith we doe either assaile or repulse our Enemies by encountering them at handy strokes. The browne *Bill* is a notable weapon for execution, and hath been of great vse in *Military* seruices, but now neere antiquated, if not altogether, since the *Musket*,

and *Caluer* haue come in vse.

Three sea-
ling Ladders



He beareth *Sable*, three *Scaling Ladders*, in *Bend Argent*, by the name of *Shipstowe*.

To this head must all other *Martiall Instruments* of these natures (not hitherto handled) bee reduced, whether they pertaine to *Order* and *Direction*, or else to *Execution*; and bestowed vnder their particular Heads; according to the propriety of their seuerall kindes.

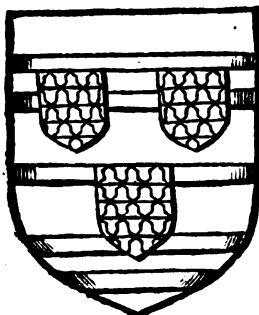
SECT. IIII. CHAP. XV.

Of weapons
defensiu.



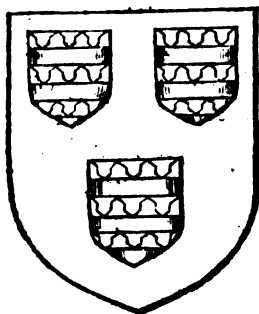
F weapons Inuasiue or Offensiue wee haue formerly discoursed: Now come wee to the handling of the other member, comprehending *weapons defensiu*, borne in *Coat Armor*. Of these some doe serue for *defence* only, others serue both for *defence* and *habut* also: of the former sort are such as next ensue and their like.

Three Esco-
cheons.



He beareth *Or*, a *Barrulet* betweene two *barres gemewes*, *Gules*, three *escocheons verrey*, by the name of *Gamolle*. This was the *Coat Armor* of *Alanus de Gamoll* Knight, that liued about the time of *Edward* the third King of *England*. By occasion of which name I am put in mind of a gentleman of the same name, but of a diuers Family, as may appeare by his *Coat Armor*, the same being *Or*, three *mallets sa.* of whom I find mention in an Inquisition taken, in the County of *Chester*, *Anno 13. Edward 3. in hac vsrba Compertum est, quod Henricus*

Henricus Filspnham de Gamull tenet dimidium unius fæodi militis, in Storton, &c.
From whom is descended *Edmund Gamull* Esquire, one of the Aldermen of the City of *Chester*: whose endeuors and furtherance to the common wealth there, deserueth a memorable recordation, as well in respect of his particular actions, as the good example he shall leaue to after commers of like merit.



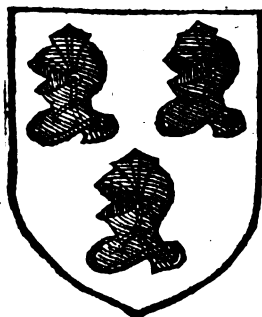
He beareth *Or*, three *Esccheons Barry*, of sixe *Verry* Three Esccheons Barry.
and *Gules*, by the name of *Mowchensey*. A *Lacedemonian* Dame, hauing a sonne entring into *Military* profession, at his departure gaue him a *Shield*, and therewithall vsed these words: *Fili, aut hunc aut super hunc.* Plutarch. Apolog.
Thereby admonishing him briefly, so to beare himselfe in battell, that either he should returne with victory bringing his *Shield* with him, or should valiantlie die, and so be brought home dead vpon the same.

Touching signes in ancient times depicted vpon *Shields*, *Vegetius* hath these words: *Ne Milites aliquando in tumultu prælij a contubernalibus aberrarent, diuersis Cohortibus diuersa in scutis signa pingebant, quæ ipsi nominabant digmata, sicut etiam nunc moris est. Præterea in aduerso scuto uniuscuiusq; Militis literis erat nomen adscriptum, addito ex qua esset Cohorte, quæue Centuria.* Veget. de Re Milit. cap. 18. lib. 2.
These *Shields* are meere for defence; now will wee exemplifie such as are for defence and habit also.



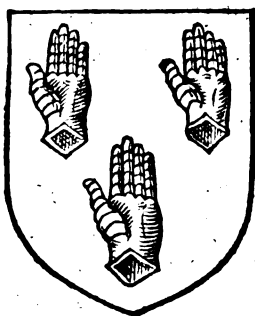
He beareth *Argent*, a *Close Helmet*, *Gules*, by the name A close Helmet.
of *Kingley*. It was the maner of the *Romans* in their warfare to couer the *Habergions* and head peeces of those that were called, *Leuis armatura milites*, or Light-harnessed Souldiers (whether they were horse or foot) with the skins of *Beares*: like as it was of the ancient *Grecians* to couer their heads with *Otters* skins in stead of *Helmets*; and both of them to one end, namely that thereby they should seeme to bee more terrible and ghastly in the sight of their enemies, and their enemies

being occupied in admiration of the strangenes of such habits, they might be the lesse able to attend their fight, and so (with more facility and lesse danger to themselves) be the more easily overcome.



He beareth *Argent*, three *Helmets* with their *Beuers* Three Helms with their Beuers open.
open, *Sable*, by the name of *Miniet*. The bearing of the *Helmets* after these seuerall maners (to wit) sometimes close *Beuered*, and other whiles with their *Beuers* open, haue their seuerall indentments; those of *action*, and these of *cessatio*. So much briefly of their diuers bearing as for the present may suffice. Of the reasons of such their bearings, I shall haue occasion to speake heereafter more fitly, when I shall treat of the Atchieuements of the particular state of dignities.

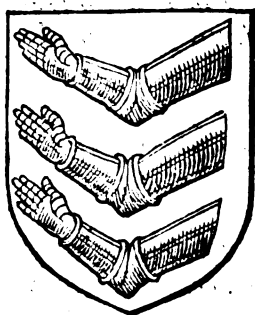
Three left
Gauntlets.
Panormitan.



Hee beareth *Azure*, three *Left Gauntlets*, *Or*, by the name of *Vane*. *Panormitanus* maketh mention of one *Duke Reynard*, who by a *Herald* sent a *Gauntlet* vnto *Alphonfus* King of *Aragon*, and withall denounced him battell; who willingly accepting the same, demanded of the *Herald* whether he challenged him to fight with his *Army*, or in single combat: who answered, *Not with his Army*. Whereupon *Alphonfus* assigned a day, and place for the purpose, and came at the prefixed time, but the *Duke* failed. Such is the Law of *Armes*, in case of single combat, that the party defendant shall appoint the time and place, for the performance thereof, as witnesseth *Spigellinus* in these words: *Iure belli licet provocato diem & locum Prælij discre.*

Law of armes
in single
combat.
*Jacob. Spiegel-
lin in Annola-
tionibus.*

Three dex-
ter Armes.



He beareth *Gules*, three *Dexter Armes* vambred and *Proper*, by the name of *Armesstrong*. Well doe these *Armes* thus fenced agree with the name of the bearer; for then are the *Armes* best fitted for the performance of high enterprises, when they are thus fortified and made strong against all violent encounters: for by meanes heereof, the souldiers are so emboldned as that nothing can dant them: in which respect men of former ages reckoned *Armor* the members of *Souldiers*, for that the vse thereof is no lesse behouefull for military persons, then are their naturall members.

Three legs
coniointed.



Of furniture
for Horses of
seruice.

What they
bec.

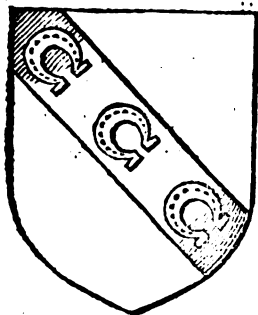
The *Field* is *Ruby*, three *Legs*, *Armed Proper*, coniointed in *Fesse* at the vpper part of the *Thigh*, flexed in *Triangle*, garnished and spurred *Topaz*. In ancient time *Souldiers* that either had sold or otherwise lost their *Armour* by negligence, were (by a *Military Law*) punished with death, as he that runneth from his *Captaine*. Thus farre of *Military* furniture of defence, partaining to Men. Now shall be touched such things as belong to Horses of seruice for the *Field*; though some of them are in common for other Horses.

Of the first sort, are the *Shafron*, the *Cranet*, and the *Bard*, whereof I find no particular examples of *Bearing* single and apart, but as they are borne coniunct in the totall furniture of *Horses* for the *Field*, as shall heereafter in their due place be shewed. I will heere therefore set forth such as are of Ordinary and common vse, as they are seuerally borne in *Escacheons* as followeth.

He



He beareth *Argent* three *Saddles* stirroped, *Sable*. Three Saddle. The *Saddle* is of great vse for all sorts of horsemen, as well for ease in iournyng, as for sure sitting, but most behouefull is the same for martiall men, that serue on horseback in the field; for that by the meanes thereof and of the Stirrops thereto affixed, they may be able to sustaine the shock of their aduersary, as also the more forcible to incounter him,



He beareth *Or*, a *Bend Sable* charged with three *Horse-shoes*, *Argent*; by the name of *Shoyfwell* of *Sussex*. Three horse-shoes on a Bend.

To these may be added whatsoeuer other parts of the furniture of Horses fitted for the warres: As *Snaffles*, *Bits*, *Bridles*, and such other like tokens; whereby is signified restraint of liberty, or seruile subiection, as appeareth where it is said, *After this now Dauid smote the Philistims and subdued them, and he tooke the bridle of bondage out of the hand of the Philistims.*



The Field is *Gules*, a *barded Horse Passant*, furnished at all points for the field, *Argent*. A Barded Horse.

A *Horse* thus furnished is fitted and prepared for the vse of a Souldier of that sort which we call *Cataphracti milites*, or men at Armes, of whom I shall make mention in the next *Escocheon*. Not much vnlike this is the Caparison wherewith we vse to set out our Horses prepared for the Tilt, in our ioyful Triumphs of peace. I read that it was a custome amongst the *Romans* (as well in their lesser as greater Triumphs, that no man (but

such as by prerogatiue, either in respect of some honorable or eminent place, or speciall merit, were thereto priuiledged) might meet or accompany him that triumphed on horseback, but altogether on foot, which custome was of long time obserued amongst them.



The Field is *Gules*, a *Cheualier* armed at all points, a *Cape à pee* aduancing his sword about his head *Argent*, Armed at all points. garnished, *Or*, mounted on a barded Courser furnished throughout of, and as the second. This *Coat-armour* (according to *Bara*) pertaineth to the *Dutchie* of *Lithuania*.

In former times these were certaine Souldiers strongly armed in steele, and were called *Cataphracti Equites*, as much to say, as horsemen armed, a *Cape à pee*, habited

habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Leuis Armatura Milites*, in respect of the ponderous waight of their furniture, whereby both themselues and their Horses were the better inabled to receiue the shocke and strong encounter of their enemy. Whose Armor were a Sallad or head peece, their Shield, Greauces and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in vse with footmen. Such was the force of these *Cataphracti milites* (or as we call them, men mounted vpon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes repaire the forces of the trembling and distrustfull Armies.

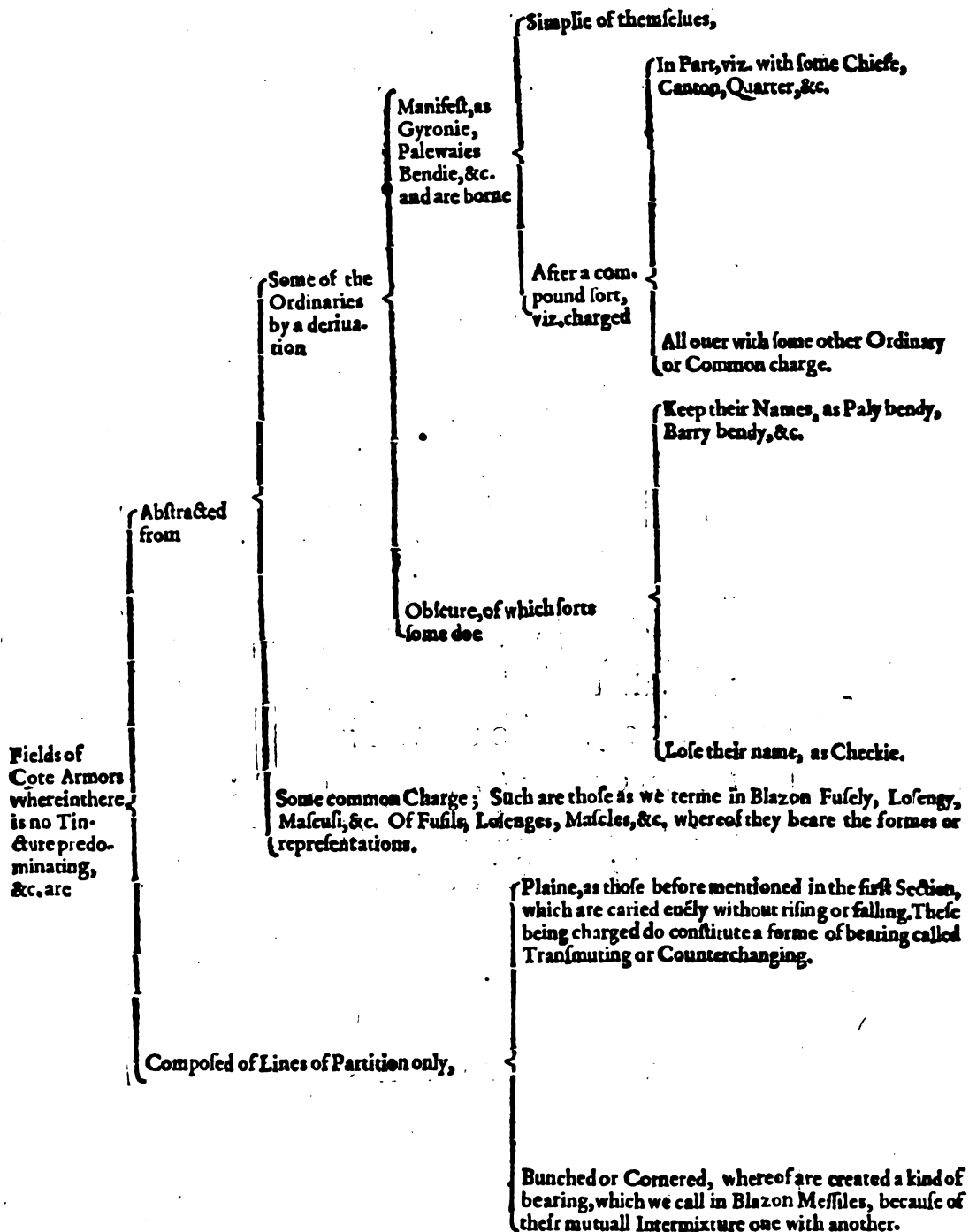
Thus haue I in this one Section runne ouer this whole Chaos of things *Artificiall*; which I haue so compendiously set downe, considering the infinit variety of things incident vnto Arts of all sorts, as that any iudicious Reader will rather approue my breuity therein, then concurre in iudgement with that rash and vnaduised Censurer of this book, who (before it was in Presse) sought to lay this aspersion on it, that it was wholly stuffed with *Superficials of things Mechanicall, &c.* Which calumny needs no other refutation, then the view of that which here presents it selfe to all mens scanning.

The end of the fourth Section.



*Simplicitas formæ Antiquitatis
nota..*

THe Fift *Section* comprehendeth *Examples* of *Coat-Armors*, hauing no *Tincture* predominating in them, shewing withall their sundrie *formes* of *partition*, as also of the *Transmutations* or *Counterchangings*, that are occasioned by reason of those *Lines* of *Partition*.



Those of manifest derivation haue their Denomination from some of the Ordinaries whose formes they doe represent; whose names also they doe still retaine as a Memoriall of their particular deriuations. As Party *per Pale*, *per Bend*, *per Fesse*, *per Cheuron*, *per Saltyre*, &c. Others though abstracted from Ordinaries doe lose their names.

And both these forts last mentioned are no lesse subiect to be charged in part or all ouer with charges both Ordinary and Common, then any other before mentioned, wherein Tincture is said to predominate.



SECTION. V.

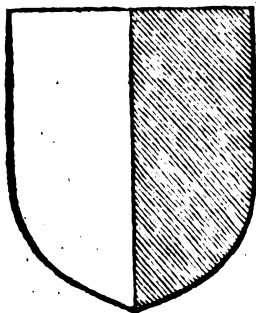
CHAPTER I.



Having furnished the former Section treating of *Coat-armours* formed of things Artificiall, in which there is *tincture* (that is to say, *Metall, Colour, or Furre*) predominating: I will now (*Secundis velis*) proceed to giue Examples of *Coat-armours* having no *Tincture* predominating in them; these are formed of sundry sorts of lines of *Partition*, occasioning oftentimes *Transmutation & Counterchanging*.

Coat-armours having no *Tincture* predominating in them, are such as are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* only.

In giuing Examples of these formes of *Bearing*, it is requisite that I begin with those which consist of *single-Lines* of *Partition*. And then proceed to such sorts as are formed of *manifold Lines*. As in example.



He beareth *Parted per Pale, Argent and Gules*, by the name of *Walgrane Suff.*

Such *Coat-armours* as are formed only of lines of *Partition* doe (generally) yeeld testimony of an ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (vpon the *Coat-armour* of the noble race of the *Ranzowij*, which is borne parted after this manner, though of different colours) in this Distichon:

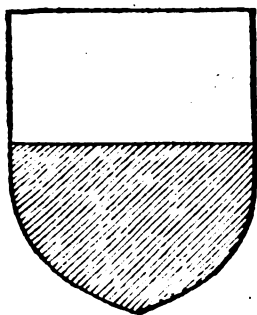
Forma quid hac simplex? simplex fuit ipsa vetustas:

Simplicitas forma stemmata prisca notat.

What meanes so plaine a Coat? times Ancient, plaine did goe:

Such Ancient plainnesse, Ancient race doth plainly show.

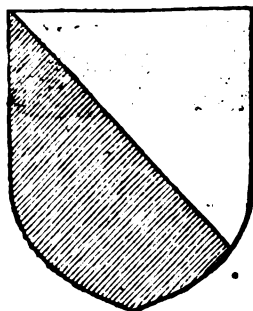
After this manner may two *Coat-armours* of distinct families be conioined into one *Escoccheon*, as shall be shewed hereafter in place conuenient.



He beareth parted *per Fesse Or, and Azure*. These *Armes* doe pertaine to the family of *Zusto of Venice*. After this manner also (saith *Leigh*) may *seuerall Coats* of distinct families be borne jointly in one *Escoccheon*. The consideration whereof shall appeare hereafter in the last Section of this Book, where I shall treat of *Marshalling* diuers *Coat armours* together.

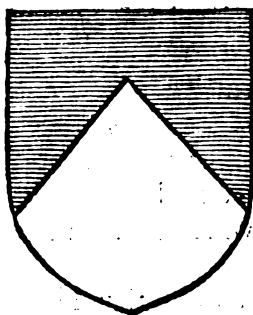
He

Parted per
Bend.



He beareth parted *per Bend Or*, and *Vert* by the name of *Hamley*. In this and the former I giue the preheminence in *Blazon* to the *Metall*, not only in respect of the *dignity* thereof, but also and especially for that it occupieth the more eminent and *honorable part* of the *Escoccheon*, which is the *Chiefe*. For otherwise the *right side* hauing precedence of the *left*, might haue challenged the first place in *Blazon* also.

Parted per
Cheuron.

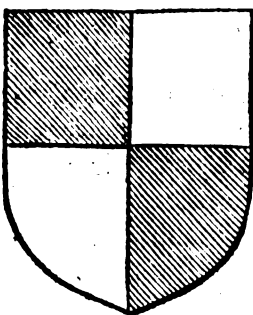


Of a mani-
fold line.

med of a mixt kind.

He beareth parted *per Cheuron Sable* and *Argent* by the nam of *Aston*. These foresaid *Coats* thus halfe in *Tincture*, are of much better esteeme, then the *apparell* worne by those brethren in *Flanders*, who hauing a *peasant* to their *father*, and a noble Lady to their *Mother*, did weare their vpper garment one halfe of *countrie Russet*, the other of *cloth of gold* for a monument of their mothers matchlesse march. So much of *Armes* consisting of *single lines* of *Partition* both perpendicular and transuerse. Now follow Examples of such as are formed of a mixt kind.

Parted per
Croffe.



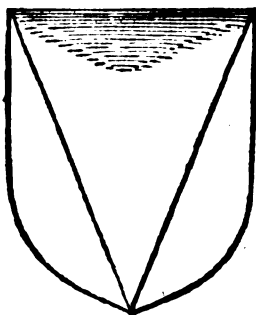
Leigh.

Manner of
Blazoning.

He beareth parted *per Croffe Gules* and *Argent*. This *Coat-armour* pertaineth to Sir *Henry Cock* of *Broxborne* in the County of *Hertford*. Knight, late Cofferer to his Maiestie.

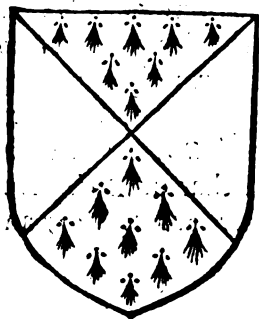
Leigh holdeth that this sort of *Bearing* is not otherwise *Blazoned* then *quarterly*. But (in my conceit) when this composition consisteth meerly of *metals* and *colour*, or of any the before mentioned *Furres* and *colour*, without any *charge* occupying the *quarters* of the *Escoccheon*, such *Bearing* is more aptly *Blazoned* as aboue: but if they be *charged*, then I hold it best *blazoned quarterly*.

Parted per
Pile.

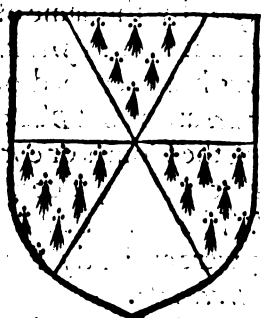


He beareth parted *per Pyle* in *Point Or*, and *Sable*. Only the *Pyle* part of this *Coat* may be charged (saith *Leigh*) and no other part thereof, and that (saith he) may be vsed as one only *Coat*. And if it be charged, you shall leaue the *field* vntold. In this *Coat* the *Pile* hath the preheminence: for if the *Escoccheon* were made after the antique fashion, you shold see very little of the *field*.

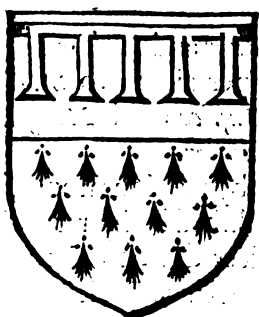
He



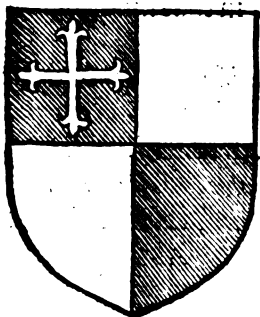
He beareth parted *per Saltire Ermine and Gules*, by the name of *Restwold*. This (according to *Leigh*) may be good Armory if all the foure pieces be charged with something quick or dead; but it is better (saith *Leigh*) if it be charged but with two things of one kind, and that especially vpon the *Gules*: But best of all it is to haue but one only *quick thing* all ouer the *field*. An example of which last bearing, shall be giuen heereafter in his due place.



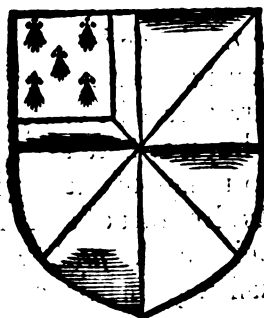
He beareth parted *per Gyron* of six pieces *Ermine and Azure*. The most vsuall manner of *Blazon* is to begin at the *dexter corner* of the *Escutcheon*. But in this *Coat* I begin with the middle part, *Quia medium est locus honoris*; as also in respect that the middle part doth occupy the most part of the *Chiefe*, and the *Azure* but the *Cantells* thereof. *Gyrons* may be borne to the number of twelve, as heereafter shall be shewed. Proceed wee now to *Coats* of this kinde, charged in part, as in these next.



He beareth parted *per Fesse, Gules and Ermine*, a *File* of five points *Argent*, by the name of *Betfield*. Of these formes of bearing I will not produce many examples, because their vse is common: onely I purpose by a few to make knowne my meaning touching the different manner of Charging of *Coat-armours* in part and all ouer, that so they may be manifestly discerned to bee of different kinds, and likewise auoid their confused mixture.



He beareth quarterly *per Crosse, Gules and Or*, a *Crosse* flory, on the *Dexter quarter*, *Argent*. This *Coat-armour* pertaineth to *Middleton* of *Middleton Hall* in *Lancashire*, who married *Anne* sister to *Thomas Greepe* Esquire for the body to King *Henry* the seuenth, by whom he had a daughter married to *Iohn Harwell* of *Wotten* Esquier, whose daughter *Anne* was wife to *James Clifford* of *Frampton* vpon *Seuerne* Esquier, Grandfather to *James Clifford* Esquire now liuing.

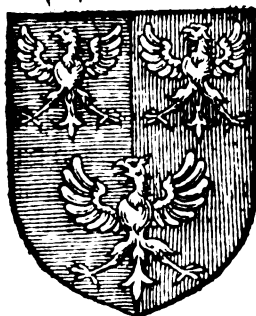
A Gyronny
of 8 peeces.

The bearer hereof hath for his *Armorial Ensignes* Gyronny of eight peeces *Azure* and *Or* a *Canton Ermine*. This *Coat-armour* pertaineth to the Family of *Oktan*. Besides these examples of Gyrons formerly given, you shall finde others that doe beare Gyronny of ten peeces as in the *Coat of Groby*, who beareth Gyronny of tenne peeces *Argent* and *Sable*. And that of *Basinghorpe* which beareth Gyronny of twelve peeces *Verry* and *Gules*.

A Gyronny of
six peeces,
with three
Nigroes
heads.

Hee beareth Gyronny of sixe peeces *Sable* and *Or*, three *Nigroes* heads coupéd *Proper*, by the name of *Callarde*. Otherwise may you *blazon* it thus : Gyronny of six *Sable*, and *Or*, three *Nigroes* heads coupéd of the first. *Coats* consisting of Gyronnes are of old *Blazners* termed *Counter-joined*, for that the *Coines* or corners of their contrary or different *Colours*, doe all meete in the *Center* of the *Shield*. Therefore *Coat-armours* of this forme of bearing were anciently thus *blazoned*, *Partat Arma contra contracomata*.

Astouching such *Coat-armour* of partition as are *Charged* all ouer, these few examples may suffice.

Three Ea-
gles.

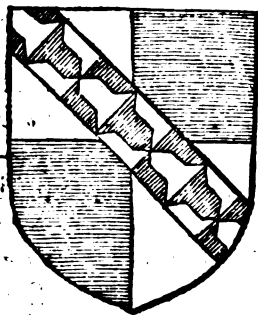
The *Field* is parted *per Pale*, *Ruby* and *Saphire* three *Eagles Pearle*. This *Coat-armour* pertaineth to *S^r. Edward Cooke Knight*, *Lord Chiefe Justice* of his *Maiesties Court of Common Pleas* at *Westminster*.

I doe *Blazon* this *Coat-armour* by precious stones, in respect the bearer hereof is enoblished by his rare vertues and approued loyall seruices done to *Queene Elizabeth* that late was, and to the *Kings Maiesty* that now is ; as also in regard of his so many learned and iudicious workes publikly manifested in sundry volumes extant, and approued by men of best iudgement in that kind.



He beareth parted *per bend*, *Sinister Ermine* and *Ermines*, ouer all a *Lion Rampant* within a *Bordure Ingrailed Or*. This *Coat-armour* pertaineth to *Edward Jones* of *Gorthkoman* in the parish of *Llanuair diffryncloyd* in the County of *Denbigh*, as the *Paternall Coat* of that Family.

The



The Field is quarterly *per Crosse*, *Topaz* and *Ruby*; ouer all a *Bend Verry*, *Pearle* and *Saphire*. This *Coat-armour* appertaineth to the *Right Honourable* the Earle of *Dorset*; whose mind truly seasoned and beautified with *Learning*, *Religion*, and all other *Noble qualities*; doe promise great hopes that his riper yeares will proue as *Honourable* and behouefull to his *Countrey*, as his now yonger yeeres are studiously imployed in the pursute of all *Heroicke vertues*. Quarterly
per Crosse.



He beareth party *per Saltire Ermine*, and *Sable* a *Lion* parted *per* on *Rampant Or*, *Armed* and *Langued Gules*, borne by the name of *Grafton*. *Iohannes Peronius*, *Naclerus*, *Paradine*, *Vlpian*, *Gerard Leigh*, and others, both ancient and moderne writers, altogether allow the *blazon* of this *Coat-armour* to bee party *per Saltire*, as afore. Some others (whose conceit heerein I vtterly dislike) whether nicely or ignorantly, haue endeauored to *blazon* this *Coat Gyronny* of foure, or of foure peeces. But mine opinion is confirmed with that of the said former writers, allcaged to be the seuenth partition, *per Saltire*, without any terme of *Gyronny* at all. Saltire.

The ancestors of this Gentleman enioyed a large reuenue in Lands in the City of *Worcester*, and in *Grafton*, *Fliford*, and *Pendock* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I haue seene) dated in *Iune An. 29. Henrici 8.* But at this day dispersed into strange hands. Neuerthelesse I with vertue her due reward; then shall not this bearer (a true louer of *Armes*) depart empty handed.

As these last mentioned *Coats* are framed of straight lines of partition, so shal you find others composed of sundry lines before spoken of, in the beginning of the second *Section* of this Booke, aswell of those sorts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe vtterly exclude all mixture of the *tinctures* whereof they are formed, by reason of the *straightnes* of the *lines* wherwith they be diuided: so contrariwise those *Armes* that doe consist of those other sorts of *lines*, doe admit *participation* and *intermixture*, of one colour with another, for which cause they are of *Leigh* termed *Miscels*, à *miscendo* of mingling; to whom I will referre you touching *Coats* of that kinde, for that he hath exemplified them at large in his *Accidence* of *Armory*.

SECT. V. CHAP. II.



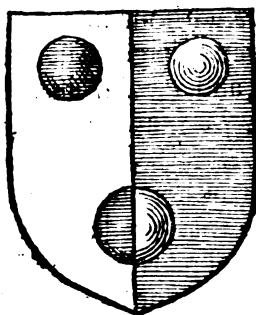
IN the former *Chapter*, are comprehended such *Coats armour* as consist of *single* and *manifold lines*, aswell *Charged* as *Simple*. Now shall be handled such other kinds of *Bearing*, which albeit they consist of *lines of partition*, as the last spoken of do, yet (by reason of the variable apposition of some one or moe *lines* of *partition*) they do constitute another *forme* of *bearing*, & receiue also a diuers denomination. Other kinds
of bearing of
partition.

on, being called *Coats Counter-changed* or *Transmuted*. All which shall briefly, yet plainly appeare by the few examples following.

Counter-
changed
what.
Resemblance.

Counter-changing or *Transmutation* is an *Entermixture* of severall *Metals* or *Colours*, both in *Field* and *Charge*, occasioned by the apposition of some *one* or *more* lines of *partition*. Such *Coat-armours* may be fitly resembled to the *party coloured Garments*, so much esteemed in ancient time, as they were held meete for the daughters of *Kings* during the time of their *virginity*. So wee reade of *Thamar* the daughter of *King David*: *Erat induta tunica versicolore*, *sic enim vestiebantur filie Regis virgines pallis*: and so we reade that *Ioseph*, the speciall beloued sonne of *Israel*, was by his father clad in a *Coat of diuers colours*. Touching the high estimation of which kinde of garments, we finde, where the mother of *Sisera*, discoursing with her *Ladies* touching her sonnes ouerlong stay after his battell against the *Israelites*, said, *Partiuntur pradam, puellam unam, imo duas, in personam quamcumque: prada versicolorium est Sisara, prada versicolorium Phrygionicum opus, &c.* Bends (saith Sr. Iohn Ferne) or any other principall *Charges*, *Ordinary*, may be parted of *two colours* or *more*. And such bearing is no novelty in *Armes*, but are as ancient as the *Norman Conquest*, and before, so as they are both Honourable and Ancient. Of which sort of bearing you shall in part see in these next ensuing *Escocheons*.

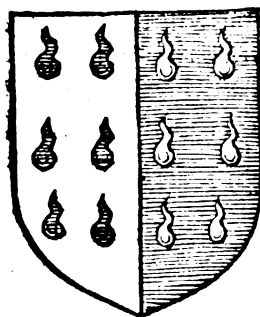
Three Roundels counterchanged



Ferne pag. 203

The *Field* is parted *per Pale*, *Topaz* and *Ruby*, three *Roundels Counter-changed*. This was the *Coat-armour* of *Abbot Earle of Worchester*, that liued in the time of *King William Rufus*. Such *Bearing* doth signifie a stout resolution of the *bearer* to vndergo with patience and manly courage the bitterness of all times, and the sharpnesse of all darts, be they neuer so pungitiue, or full of change: as he saith; *Diuersorum in Scuto colorum transmutatio, designat latorem omnium telorum ac temporum amritudinem cum magnanimitate preferre voluisse.*

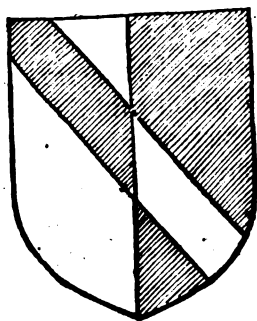
12. Guttres counterchanged.



Note.

The *Field* is parted *per Pale*, *Or*, and *Vert*, 12. *Guttres* or *Drops* in *Pale*, *Counter-changed*, by the name of *Grindoure*. Whose Family hath beene of ancient continuance within the *Forrest of Deane*, and *County of Gloucester*, and were men of great possessions in the same *Forrest*. Their *Patrimony* is now transferred into the generous Family of *Baynam* of *Clorewall*, who now quartereth this *Coat* by the match of the heire general. As touching the *Blazon* of this *Coat-armour* it is in your election, whether you will giue it the *Blazon* aboue mentioned, or attribute vnto them their proper termes (according to that which hath been formerly deliuered touching this sort of *Charge*) sayiug, The *Field* is parted *per Pale*, *Or*, and *Vert*, sixe *Guttres*, *de Oline*, and as many *de Or*, *Palemaies*.

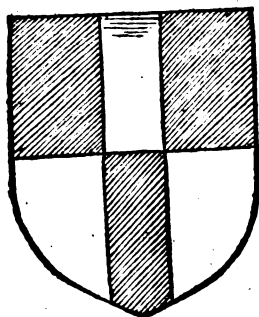
He



He beareth parted *per Pale*, *Argent* and *Gules* a *Bend* A Bend counter-changed.
Counter-changed. This Coat pertained to the famous
 and learned *Poet Geoffrey Chaucer* Esquire, whom *Lei-*
land and others suppose to have been borne at *Wood-*
stocke in *Oxfordshire*: but some gather by his words
 in the *Testament of Loue*, that he was borne in the City
 of *London*, though his education and abode were in *Ox-*
ford and *Woodstock*, in the eighth yeere of King *Richard*
 the second. This prince of *English Poets* was *Comptrol-*
ler of the *Custom house* in *London*, as *Thomas Speght* in

his *Additions* to the works of *Chaucer*, noteth: and to this most learned of
Poets, the most learned of *Antiquaries* applieth those verses:

Hic ille est, cuius de gurgite Sacro, &c.
Lo this is he, from whose abundant streame divine,
Our Poets drinke their fitts, and draw their fancies fine.
And being now to high Parnassus top aspired,
He laughs to see the Rout below with clyming tired.



He beareth parted *per Fesse*, *Gules* and *Argent*, a *Pale* Pale counter-changed.
Counter-changed, by the name of *Lauder*.

To these will I adde for a conclusion of this sort of
 bearing, an *Italian Coat* of rare use, viz. *Palewaies* of six
Argent and *Gules*, on a *Chiefe* as the *Field* is many *Cres-*
sants, all *Counter-changed*, by the name of *Sileto*.



He beareth parted *per Chevron* *onde Sables* and *gold*, Three Pan-
 three *Panthers* heads errased counter-changed, by the thers heads
 name of *Smith*, of old *Buckenham* in *Norfolke*. Some counter-changed.
 Authors are of opinion that there are no *Panthers* bred
 in *Europe*, but in *Africa*, *Libia*, and *Mauritania* they are
 plentifull. The *Panther* is a beast of beautifull aspect,
 by reason of the manifold variety of his diuers colour-
 ed spots wherewith his body is ouerspread. As a *Lion*
 doth in most things resemble the nature of man, so af-
 ter a sort doth the *Panther* of a woman, for it is a beau-

tifull beast, and fierce, yet very naturall and louing to their yong ones, and will
 defend them with the hazard of their owne liues, and if they misse them, they
 bewaile their losse with lowd and miserable howling.

SECT.

SECT. V. CHAP. III.

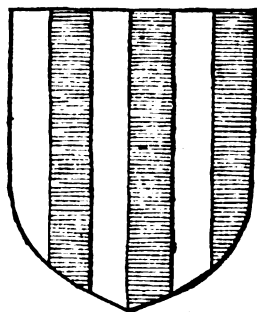
Armes ab-
tracted from
ordinaries.



Here are certaine other kinds of *Bearing of Armes*, having no colour predominating, and are named of the severall things from whence they are *deriued*; for such are abstracted either from *charges Ordinary*, or *Common*. Of the first sort, are such, as being deriued from some of the *Ordinaries* intreated of formerly, haue their deriuation either *Manifest*, and doe keepe their name, or else *Obscure*, and do lose their name.

Those are said to haue a *Manifest* deriuation, whose *Originall* is apparantly discerned to be abstracted from some of the said *Ordinaries*, as from *Pale*, *Bend*, *Fesse*, *Barre*, &c. Such are these that follow, and their like.

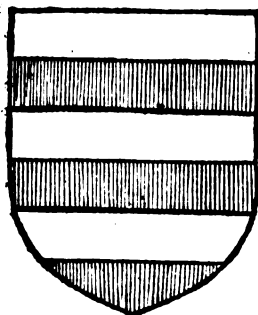
Pale-waies
of six pieces.



name of *Symbarbe*.

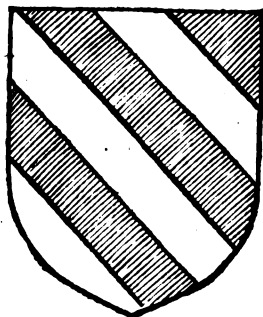
He beareth *Pale-waies* of six pieces *Or*, and *Azure* by the name of *Gournay*. Were it that some of the Lines of *Partition* before mentioned were added vnto *Coat-armours* of these kinds, you should see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to be ranged with those last handled, then with these. Hereof I will giue you one example for all, viz. *Pale-waies* of six *parted per Fesse*, all counterchanged by the

Barre-waies
of six pieces.



He beareth *Barre-waies* of six *Pieces Or*, and *Azure*, by the name of *Constable*. These were anciently the armes of one *Fulco de Ory* a noble *Baron* of this realme, whose daughter and heire, the auncestor of these *Constables* had married, and bore the Armes of the said *Fulk*, according to the vsuall custome of that age.

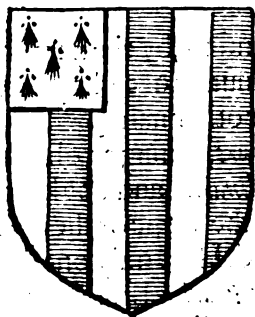
Bend-waies
of six pieces.



He beareth *Bendy* or *Bend-waies* of six *Azure* and *Argent*, by the name of *Iohn de Saint Philibert*; he was a noble Knight, and liued in the time of King *Edward* the third. This is an ancient family in the country of *Norfolk*, and haue matched with diuers houses of good note, as well in the same country as elsewhere.

Note, that these and such others are no lesse subiect to charging both in part and all ouer, then those last exemplified, as by the ensuing ensamples is apparant.

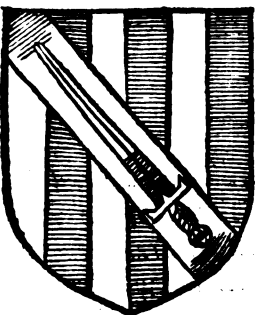
He



He beareth *Pale-waies* of six *Or* and *Azure*, a *Canton Ermine*, by the name of *Shirley*, a very ancient gentleman of this kingdome, and descended from *Henry* sonne of *Sewall*, that lived in the time of King *Henry* the first, and held of him five Knights fees in the County of *Darby*.



He beareth *Barre-waies* of six *pieces Or* and *Azure*, a *Bend Gules*, by the name of *Gaunt*: these were the Armes of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy family which came in with *William* the Conqueror to aid him being his wifes kinsman, and descended from the ancient Earles of *Flanders*.



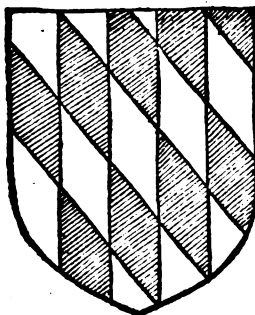
He beareth *Pale-waies* of six *pieces Argent* and *Azure* on a *Bend Sable*, a *Sword* of the first, by the name of *Alexander*, alias *Sanderson*, of *Biddick* within the *Bishoprick* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coat-armour* doe I find borne by the same name, which is thus blazoned, *Pale-waies* of six *Argent* and *Azure*, a *Bend Gules* charged with three *Mullets*, of the first.

SECT. V. CHAP. IIII.



Having giuen examples of *Coats* abstracted from *Ordinaries* by a manifest deriuation: Now followeth in order to speak of such as haue their deriuation from them after a more *obscure* manner, as in example.

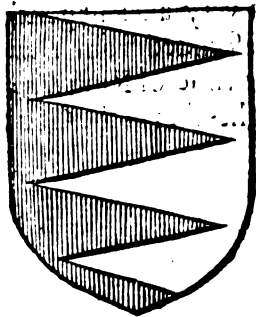
Of such as are deriued after an obscure manner.



The *field* is *Paly-bendy Tapax* and *Diamond*. Here you see that this *Coat-armour* is composed of a kind of mixture of two *Ordinaries* of severall kinds, to wit of *Pales* and of *Bends* born one ouerthwart the other, for which cause the same is termed *Paly-Bendy*, a name not vnfitly appropriated to such *Bearing*, in respect that the participation thereof is no lesse significantly expressed thereby, then by the selfe demonstration of the *Coat*.

He

Barry bendy.

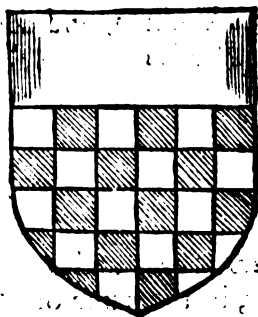


He beareth *Barry Bendy Gules and Or*, by the name of *Holland*. This, saith *Leigh*, is continually of eight pieces, and is properly so called without other name.

This shall suffice for *Coat-armours*, hauing an obscure deriuation from some of the *Ordinaries* and doe keepe their name. Of such as do lose the name of the *Ordinaries* whereof they are composed, I find only one sort, which is *Checky*. And this form of *Bearing* is also chargeable both in part and all ouer, as shall appeare by these next examples, wherein I doe omit to exemplifie the

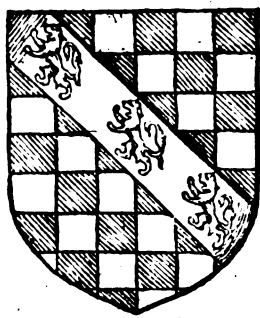
single sort of *Bearing*, because the same is manifestly and vniuersally knowne, but will explaine the compound only as followeth.

Checkie with a Chief.



He beareth *Checkie Argent and Azure*, a *Chiefe Gules*, by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Pallets* and *Barrulets* commixt, yet doth it not participate either of the one name or the other, but is termed in Blazonne *Checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all ouer, as in this next example.

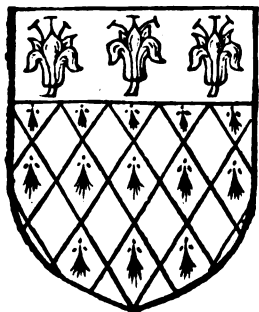
Checky charged all ouer.



Hee beareth *Checky, Or and Azure on a Bend Gules 3. Lionels Rampant* of the first. This *Coat* pertaineth to the worthy Family of *Clifford of Frampton* vpon *Seuerne* in the County of *Gloucester*, being a Branch of the right Noble Stemme of the *Earles of Cumberland*.

Concerning *Coat-armours* hauing no colour predominating, and are deriued from *Ordinaries*, that which hath beene spoken is sufficient: I will now conclude with one example of such as are abstracted for *Common Charges*, viz. from *Fusils*, *Mascles* and *Lozenges*, which being borne all ouer the *Field*, are termed in blazonic, *Fusely*, *Lozengy*, *Masculy*, that is *Fusil-waies*, *Lozenge-waies*, *Mascule-waies*. These also are found *Charged*, and that all ouer, as in this next example.

The



The Field is *Fuslie*, *Ermine* and *Sable*, on a *Chiefe* of the second three *Lilles*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Wameflete*, *Anno* 1459. sometimes *Bishop* of *Winchester*.

Io. Buddenus (in *Wainflets* life) affirmeth his name to bee *Patten*, of which Family this is the paternall Coat. And that he honoured the same with this *Chiefe* to acknowledge his education in the *Colledge* of *Eaton*, to which the *Lilies* doe belong. His words are these, *A parentibus* (saith hee) *accepit huius vitæ usuram, a Collegio decus & dignitatem, utriusque pro eo ac debuit respondendum fuit. Gessit idcirco in eodem Clypeo utriusque insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of *Coat-armours* hauing no *Tincture* predominating in them, and withall shewing their sundry formes of *Partition*, *Transmutation*, and *Counter-changings*. I will addresse my selfe to the sixth and last *Section*.

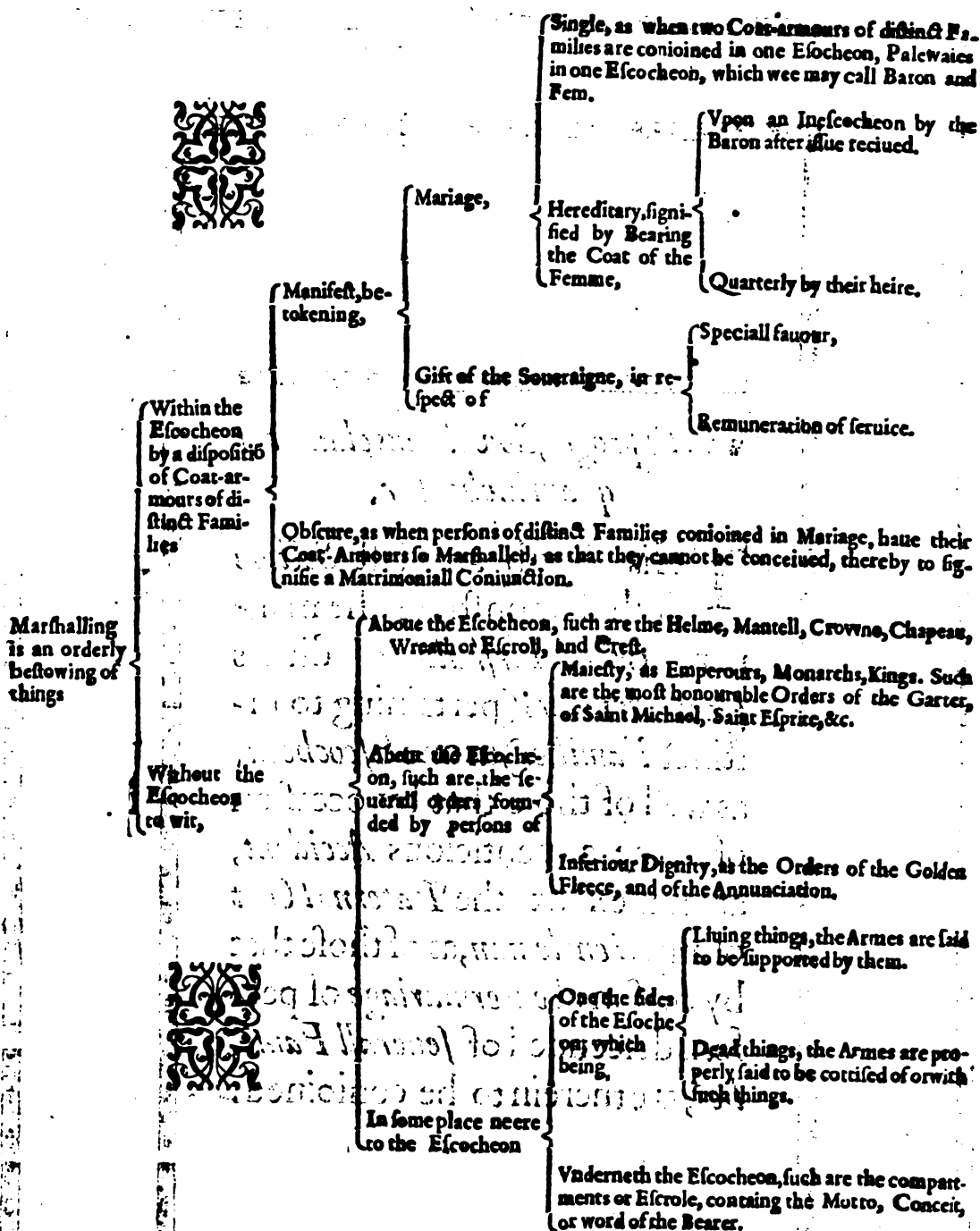
The end of the fifth Section.



*Artis progressio velocius clauditur
quam inchoatur.*

THis Sixth and last Section doth demonstrate the manner of *Marshalling* diuers *Coat-Armours* (pertaining to distinct *Families*) in one *Escutcheon*, as well of thole that by occasion of some aduentitious *Accident*, are annexed to the *Paternal Coat* of any *Gentleman*, as of those that by reason of *entermariage* of persons descended of *seuerall Families*, are therein to be conioined.

The Table of the sixth Section.





SECTION VI.

CHAPTER I.



From our first ingresse into this Book, hitherto hath been handled at large the *first part* of the *Diuision* of this *whole worke*, vnder the generall Head of *Blazoning*; wherein haue been confined and illustrated *Examples* of the diuers and variable kinds of *Bearing* of all manner of *Coat-armours*, of whatsoeuer *substance*, *forme*, or *quality* consisting, together with the generall and particular rules in their proper places, for the better instruction of the regardfull reader. It now succeedeth in order to explaine that other generall Head (being the second part of that first diuision) termed *Marshalling*. Which terme I am not ignorant of how far extent it is, not only in ordering the parts of an *Armie*, but also for disposing of all *persons* and *things* in all *solemnities* and *celebrations*, as *Coronations*, *Interviues*, *Mariages*, *Funeralls*, *Triumphs*, and the like, in which the office of an *Herauld* is of principall vse for *direction* of others, and therefore his *learning*, *iudgement* and *experience* ought to be able to *direct* himselfe in so weighty affaires. But that noble part of *Marshalling* is so absolutely already performed by the industrious pen of the iudicious Master *Segar*, now Garter and principall King at Armes, in his booke of *Honor Military* and *Ciuill*, as that it were but *arrogancy* ioyned with *ignorance* for me to intermeddle in an argument so exactly handled: neither is here my purpose other, then to confine my selfe to *Armory* only, and so far only to speak of *Marshalling*, as it concernes *Coat-armours*. This *Marshalling* therefore is an orderly disposing of sundry *Coat-armours* pertaining to distinct families; and of their contingent ornaments, with their parts and appurtenances in their proper places. Of these things, some haue their place *within* the *Escoccheon*, some *without*: and of those *within* the *Escoccheon*, some haue their *occasions obscure*, other some *manifest*, as are those whose *Marshalling* (according to ancient and prescript formes) do apparantly betoken either *Mariage*, or some gift of the *Soueraigne*. Such as betoken *Mariage* do represent either a *match single* or *Hereditary*: By a single match I mean the conioining of the *Coat-armours* of a man and a woman, descended of distinct families, in one *Escoccheon Pale-waies*, as by *examples* following shall appeare. And this forme of *impaling* is diuers according to the seuerall functions of persons, whether *Ecclesiasticall* or *Temporall*. Such as haue a function *Ecclesiasticall*, and are preferred to the high honor of *Pastorall Iurisdiction*, are reckoned to be knit in nuptiall bands of loue and tender care to the *Cathedrall Churches*, whereof they are superintendents, in so much as when a *Bishop* deceaseth, *eius Ecclesia dicitur viduata*. And therefore their *Paternal Coat* is euermore *Marshallled* on the left side of the *Escoccheon*, giuing the preheminence of the right side to the *Armes* of their *See*, ob reuerentiam dignitatis ecclesiasticae, for the honor due to *Ecclesiastick dignity*: as also in respect that the *Armes* of such seuerall *Sees* haue

What hath
been hither-
to handled.

What now to
be handled.

The large
signification
of the word
Marshalling.

Honour Mi-
litary and Ci-
uill.

The scope of
the Author.

Marshalling
what.

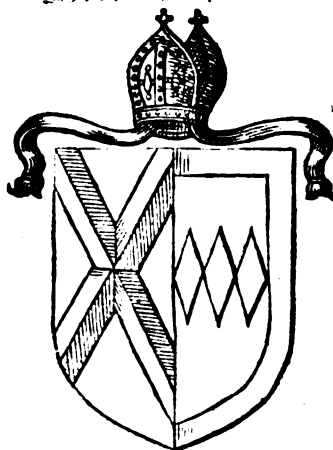
Single Match
what.

Impaling di-
uers.

Paternal Coat
on the
left side.

haue in them a kind of *perpetuity*, for that they belong to a *Politick body*, which neuer dieth. An example of such *impaling* is this which followeth, and this manner of *Bearing* we may apply call *Baron* and *Femme*.

Baron and
Femme
ecclesiasti-
call.



Ru'e.

How to
know the
right and
left sides of
the Escoc-
cheon.

The reuerend father in God *James Mountague*, Lord Bishop of Bath and Wells, and Deane of his Maiesties Chapell, beareth two Coats impaled, viz. Azure a Saltire quarterly quartered Or, and Argent, for the Armes appropriated to his Episcopall See, conioined with his Paternall Coat, viz. Argent three Fusills in Fesse, Gules within a bordure Sable. This forme of bearing with some others before expressed, do serue fitly to exemplifie the rule formerly deliuered touching bordures, viz. that a bordure must giue place to impaled Coats, Quarters, Cantons, Chiefs, &c.

To the end it may be the better conceined what is ment by the *right* and *left* sides of an *Escoccheon* or *Coat-armor* borne impaled after this manner, you may imagine a man to be standing before you, inserted in a Coat depicted with the Armes of two seuerall families thus conioined in *Pale*: and then that part that doth couer his *right* side will answer to your *left*: So then accounting the Coat to be his that weareth it, you cannot erre in your iudgement touching the true distinction of the *dexter* side of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister* part that is allotted to the *woman*, or the *inferior*.

The manner of such *impaling* of *Coat-armors* of distinct families (as *Baron* and *Femme*) by persons *Temporall*, is diuers from this before mentioned, for they do euermore giue the preheminence (of the *dexter* side) to the *man*, leaving the *sinister* to the *woman*, as in example.

Manner of
impaling.



Baron and
Femme se-
cular.

This shield is parted *per pale* *Baron* and *Femme*, the first Argent a Lion Rampant Ermines gorged with a collar Or, langued and armed Gules, and is borne by the name of *Guillim*. The second is *Pale-waies* of six Argent and Sable on a Bend Or, three Pheons of the second, by the name of *Hatheway*.

If these were not *hereditary* *Coat-armors*, yet should they haue this forme of *Marshalling* and none other, because the same is common aswell to *single mariages* hauing no *hereditary* possessions, as to those that be *hereditary*. Only in this these haue a *prerogative*, which the other haue not, that the *Baron* hauing receiued issue by his *Femme*, it is in his choice whether he will still beare her Coat in this sort, or els in an *inescoccheon* vpon his owne, because he pretendeth (God giuing life to such his issue) to beare the same Coat of his wife to him and to his heires: for which cause this *Escoccheon* thus borne is called an *Escoccheon of pretence*. Moreouer, the heire of these two inheritors, shall beare those two *hereditary* Coats of his father and mother, to himselfe and his heires quarterly; to shew, that the inheritance aswell of the possessions, as of the Coat-

Prerogative
of hereditary
Coats.

Escoccheon
of pretence,
why so cal-
led.

Coat-armors, are inuested in them and their posterity; whereas, if the wife bring no aduancement of inheritance, neither her husband nor child shall haue further to do with her Coat, then to set vp the same in their house, *Pale-waies*, after the foresaid manner, so to continue the memoriall of the fathers match with such a family. Example whereof behold in this *Escoccheon* following.

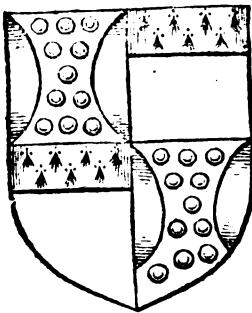


Here you see the bearing of hereditary Coat-armors (both of the father and mother) by the sonne; and this Coat-armor must be blazoned after this manner:

Example of hereditary Coat-armors.

He beareth two Coats quarterly as followeth. The first is Argent a Lion Rampant, Ermines, gorged with a collar Or, langued & armed Gules, by the name of Guillim. The second is Pale-waies of six Argent and Sable, on a Bend Or, three Pheons of the second, the third as the second, the fourth as the first, by the name of Hatheway. And in this manner shall you blazon all Coats of like

bearing, as in example.



He beareth two Coats quarterlie; whereof the first is Sable, Plate proper, two Flaunches Argent, the second is Gules a Chief Ermine, the third as the second, the fourth as the first. These Coat-armors thus marshalled are borne

Another example of like bearing.

by Sir Henry Spilman Knight, a man very studious, a fauourer of learning, and a carefull preferuer of antiquities. This forme of bearing of diuers Coats marshalled together in one *Escoccheon* impaled, as afore said was in vlt

Frav. Rosiers in Exempt. diplom. diuers. Caesar. Reg. & Princ. fo. 2.

neere hand a thousand yeeres sithence within the realme of France, as appeareth by *Frances de Rosiers lib.*

Anno. Dom. 612.

Stemmatur Lotharingia: where amongst many transcripts of Kings Charters made to religious houses, vnder their Seales of Armes, he mentioneth one made by Dagobert King of France, to Modoaldus Archbishop of Treuers for the Cell of Saint Maurice of Toledo in Spaine; which Charter was sealed with three Seales. His words are these: *Hoc Diploma tribus sigillis firmatum est, primo aureo Dagoberti*, which was (as he had formerly described it) *habens insculptum scutum lilijis plenum, secundo cereo Cuniberti, tertio etiam cereo Clodulphi; in quo est scutum partitum impressum, prior pars decorata cruce, ac Escarboele, seu Carbunculo, altera fascia: Dat. Kal. Maij, Anno dominice Incarnationis. 622.*

Concerning the orderly bearing of such Coat-armors Pale-waies in one *Escoccheon*; note that Gerar. Leigh, making mention of the marshalling of diuers femmes with one Baron, saith, If a man do marry two wiues, they shall be both placed on the left side in the same *Escoccheon* with him, as parted per pale. The first wiues Coat shall stand on the Chiefe part, and the second on the Base. Or, he may set them both in pale with his owne, the first wiues Coat next to himselfe, and his second vttermoſt. And if he haue three wiues, then the two first matches shall stand on the Chiefe part, and the third shall haue the whole Base. And if he haue a fourth wife, she must participate the one halfe of the Base with the third wife; and so will they seeme to be so many Coats quartered. But here you must obserue, that those formes of impalings are meant of hereditary Coats,

Bearing of many Coat-armors.

Note.

where-

whereby the husband stood in expectancy of aduancing his family, through the possibility of receiuing issue, that so those hereditary possessions of his wife might be vnited to his owne patrimony.

Antiquity of
quartering.

And for the antiquity of bearing diuers Coats quartered in one Escutcheon, the same Author reciteth a Charter of Renate King of Angiers, Sicilie, and Ierusalem, &c. Concerning his receiuing of the brethren of the Monastery named Belprey, into his protection, *Actum Nanceij, Anno 1435*. adding in the end thereof these words, *Arma Arragonia, Sicilie, Hierusalem, Andes*. Whereby (if I mistake him not) he giueth vs to vnderstand that his seale of Armes did comprehend all these Coats borne together quarterly in one Escutcheon: because he holdeth the same forme of description of seales of that kind throughout all his collection of Charters.

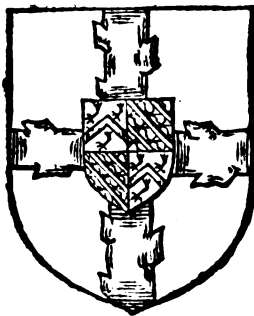
Quarterly
bearing
misliked.

As touching this quarterly bearing of many Coats pertaining to sundry families together in one Escutcheon, William Wicley doth vtterly mislike it, holding the same to be better fitting a pedigree to be locked vp in a chest, as an euidence seruing for approbation of the alliances of families or inducements to title of lands; rather then multitudes of them should be heaped together in or vpon any thing ordained for military vse. For Baners, Standards, and other like martiall ensignes were ordained to no other vse, but for a commander to lead or be known by in the field: to which purpose these marks should be made apparant and easie to be discerned, which cannot be where many Coats are thronged together, and so become vnfit to the field, and therefore for be abolished of Commanders.

In what case
the same is
admitted.

Only he holdeth it expedient, that a Prince, or Noble-man, hauing title to some country, for the obtaining whereof he is inforced to make warre, should shew forth his Standard of the Armes of that Country quartered with his owne, amongst those people, which in right and conscience do owe him obedience; that they may be thereby enduced the sooner to submit themselves to him as to their true and lawfull Soueraigne, or Lord. So did Edward the third, King of England, when he set on foot his title to the kingdome of France, shewing forth the Armes of France quartered in his roiall banner with the Armes of England. But for such persons as are but commanders vnder them, it is very absurd, sith thereof ensue oftentimes many dangerous errors: *Et irreuerabilis est error qui violentia Martis committitur*. Hauing before made mention of an Inescutcheon, and of the bearing of the Armes of the Femme by the Baron after issue receiued by her, she being an inheritrix; I will now heere giue you an example, as well to shew the occasion of such bearing, as also the manner and situation thereof.

An Inescu-
cheon.



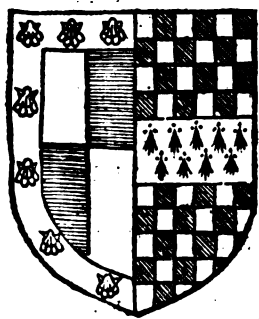
The Field is Pearle, a Crosse raguled and truncked, Diamond, the paternal Coat of the Lord Sands, thereon an Inescutcheon of two Coats borne quarterly; the first, is Pearle, a Chevron between three Eagles legs erased, a Laquise Diamond. The second Verry, three Bendlets Ruby, both which are borne by the name of Bray. This Coat-armour thus marshalled was borne by William Lord Sands that was Lord Chamberlaine to King Henry the eight, (by whom he was aduanced to that dignitie) and tooke to wife Margaret Bray, daughter and

and heire of *Jo. Bray*, and also neece and heire to *Reginald Bray* a famous Banneret. This *William Lord Sands*, was father to *Thomas Lord Sands*, and Grandfather to *William Baron Sands*: and hauing issue by the said *Margaret*, did thereupon assume the bearing of her *Armes* vpon his owne in an *Inescutcheon* on this manner, which hee could not haue done vnlesse shee had beene an *heire*, for otherwise he must haue borne the same still impaled, and not otherwise, notwithstanding the issue receiued by her.

As for the antiquity of bearing of *Inescutcheons*; I find them very anciently vsed a long time by the Emperours of *Germany*; for they alwaies placed an *Inescutcheon* of their paternall Coat on the breast of the *Imperiall Eagle*. And also diuers noble and worthy Families of this Land, vied the like bearing in the seuerall Raignes of sundry of our Kings, viz. In the time of *Richard* the second, *Simon Burley* bare in an *Inescutcheon* the *Armes* of *Husley*. In the time of *Henry* the fift *Richard Beauchamp* the great Earle of *Warwick*, bare the *Armes* of *Spencer* and *Clare* quarterly in an *Inescutcheon* ouer his owne paternall Coat Armour, and many other in like sort.

Concerning the bearing of the wifes Coat-armour by the husband Impaled, or otherwise; there are some that doe boldly affirme, that it is not permitted by *Law*, but onely tollerated through custome: and doe (with *Cassaneus*) allege for prooffe thereof, *Quod Arma non transeunt ad cognatos & affines, quia cognati descendentes ex familia non sunt de familia*: because by reason of her marriage shee renounceth the name of the Family whereof shee is descended, and assumeth the name of her Husbands Family, as we formerly shewed, where we intreated of differences which are not permitted to the Females. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salua*: the Agnation (which is of the Fathers side) must be preserved entire, and therefore the Honour or *Armes* of it, not to be carried into an other Family.

But now to returne to *Marshalling*: If a Coat-armour that is Bordured be borne sole of it selfe, then shall the *Bordure* enuiron the Coat round; but if such a Coat be Marshallled *Palwaies*, with another, as a *Marriage*, then must that part of the *Bordure*, which respecteth the Coat annexed, giue place thereunto, whether the Coat bordured be Marshallled on the Dexter part of the *Escutcheon*, or the Sinister; as in example.



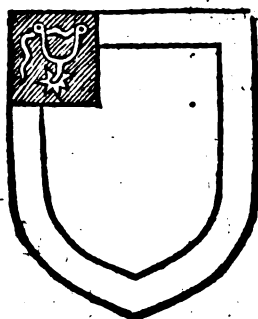
This *Escutcheon* is parted per *Pale*, *Baron* and *Femme*. Parted per The first is quarterly, *Or* and *Gules*, a *Bordure Sable*, charged with *Escallop Shells*, *Argent*, by the name of *Hennigham*. The second, *Checkie*, *Or*, and *Azure*, a *Fesse Ermine*, by the name of *Calthrop*. Heere you see that part of the *Bordure* exempted, that is next to the *Impaled Coat*: so should it also haue been if the same had been Marshallled on the *Sinister* side. By occasion of this *Bordure*, I will shew you in like manner, how if a Coat-armour bordured be honoured with a *Chiefe*,

Canton, *Quarter*, &c. the *Bordure* must in like manner giue place vnto them, as in these next examples may be seene.



Ambassage to the Emperour.

He beareth *Gules* a *Cheneuron* betweene three *Lions pawes* erected and errased within a *Bordure Argent*, on a *Chiefe* of the second, an *Eagle displayed, Sable*, by the name of *Browne*. Heere you see the *Bordure* giueth place vnto the *Chiefe*. Though this *Coat* may seeme to be ouermuch charged (to be good) yet the occasion of the addition of the *Chiefe* and *Eagle* thereupon being duely waighed, it is both good and commendable *Bearing*, for that it was giuen for some speciall seruice performed by the first bearer hereof in

Gilt Spurres
fit for Knights

He beareth *Argent* on a *Canton Gules* a *Spurre* with the *Bell* downwards, *Leathered Or*, a *Bordure, Sable* by the name of *Knight*. As the *Bordure* doth heere giue place to a *Canton*, so must it also to a *Quarter*, &c. *Tillies* making mention of a *Spurre*, saith, that gilt *Spurres* were fit for the dignity of a Knight, and white *Spurres*, for an *Esquire*; both *Spurres* and *Bridles* are necessary for men of command; yet with that caution wherewith *Phæbus* admonished yong *Phacton* in guiding the *Horses* of the *Sunne*:

Parce puer stimulis, & fortius utere loris.

Ouid.

Be sparing of thy Spurres, but Bridle strongly vsf.

Note, that if a *Bordured Coat* be to be *Marshallled* amongst other *Coats* quarterly, then shall no part of the *Bordure* bee omitted, but the *Bordure* shall enuironne the same round (except it be honoured with a *Chiefe*, *Canton*, *Quarter*, &c. as aforesaid) euen as it were borne alone of it selfe.

SECT. VI. CHAP. II.

Of Marshallings betokening the gift of the Soueraigne.



FROM such Marshallings as doe betoken *Mariage*, I come to such as betoken a gift of the Soueraigne by way of augmentation. These are bestowed, either for *fauour* or *merit*; though the very winning of *Fauour* with Soueraigne Princes must be also reputed *merit*; because, *Principibus placuisse viris non ultima laus est*: To winne great Princes loue great praise it merits.

Of fauour.

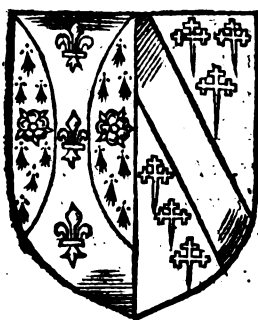
Of the first sort are all those *Armoriall signes* which the Soueraigne (to honour the bearer, and to dignifie his *Coat-armour*) doth annexe to the paternall *Coat* of some especiall *fauourites*, imparting vnto them some parcell of his *Royall Ensignes* or *Badges*, that so hee may transferre to posterities some monument of his gracious fauour; and of those some are *Marshallled Palewaies*, and others otherwaies.

Of the first fort are the next *Escocheons*, and their like; wherein the priority of place is due to those of free gift, which must be *Marshallled* on the *Dexter side* of the *Escoccheon*, before the *Paternall Coat*, *Ob reuerentiam munificentia Regalis*. As in example.

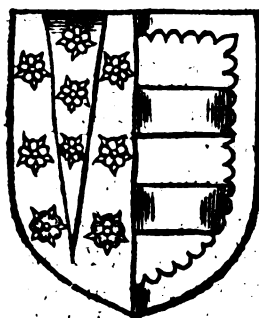
The



The Lady *Iane Seymor*, afterward wife to King *Henry* the eighth, and mother to the most noble *Seymor Prince*, King *Edward* the sixth; receiued as an augmentation of honour to her Family by the gift of the said King her husband, these *Armes* borne on the *Dexter side*, of the *Escutcheon*, viz. *Sol* on a *Pile Mars*, betweene sixe *Flowre de lucres* *Iupiter*, three *Lions Passant gardant* of the first: impaled with her paternall Coat, viz. *Mars*, two *Angels wings*, palewaies inuerted *Sol*.

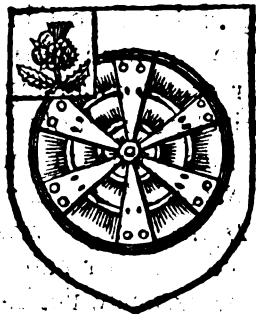


Vpon like consideration the said King *Henry* the eighth gaue vnto the Lady *Katharine Howard* his fourth wife, in token of speciall fauour, and as an augmentation of honour, these *Armes* on the *Dexter part* of this *Escutcheon*, which for like respect were preferred before her *Paternall Coat*, viz. *Iupiter*, three *Flowre de lucres* in *Pale Sol*, betweene two *Flaunches Ermine*, each charged with a *Rose Mars*, conioned with her *Paternall Coat*, viz. *Mars*, a *Bend* betweene sixe *Crosse Crosets* *Fuchee Luna*.



Moreouer, the said King *Henry* the eighth for the respect aforesaid, gaue vnto his sixth and last wife the Lady *Katharine Parre*, as an increase of honour to her and to her Family, these *Armes* on the dexter side of the *Escutcheon*, viz. *Sol*, on a pile betweene six *Roses Mars*, three others *Luna*; annexed to her paternall Coat, *scil. Luna*, two *Bars* *Iupiter*, a *Bordure* *Ingrailed Saturne*.

These may serue sufficiently to exemplifie the *Bearing* of augmentations or additions of honor annexed to *Paternall Coat-armours* *Palewaies*. Now shall follow such as are *Marshalled* with them after some other maner: for in some of them there is annexed, a *part in a part*; in other some, the *whole in a part*. By a *Part in a part*, I meane the annexing of a parcell of the *Roiall Ensignes* or *Badges* of the *Soueraigne*, in or vpon some one portion of the *Escutcheon*, as in or vpon a *Canton* *Chiefe*, *Quarter*, &c. As followeth in these next examples.

Nicholas de
Moline.

He beareth *Azure*, the *wheele* of a *Watermill Or*. This was the *Coat-armour* of that worthy Gentleman, *Nicolas de Moline*, a noble *Senator* of the *Magnificent State of Venice*, who being imployed by the most *Noble Duke* and the *State* in *Ambassage* to the *sacred Majesty* of our dread *Soueraigne King James*, vpon acceptable seruice by him performed both to his *Majestie* and to the said *State*, it pleased his *Highnesse* not only graciously to remunerate him with the dignity of *Knighthood* in an honourable assembly of many *noble*

Peeres, Ladies, Knights, and Gentlemen; but also for a further honour by his *Highnesse* Letters Patents vnder his great *Seale of England*, to ennoblish the *Coat-armour* of the said *Nicolas de Moline*, by way of augmentation, with a *Canton Argent*, the *Charge* whereof doth participate of the *Royall Badges* of the *seuerall Kingdomes of England and Scotland*, viz. of the *Red Rose of England*, and *Thistle of Scotland*, conioined *Palewise*; as by the said *Letters Patents* appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti procerum nostrorum praesentia, Equitem auratum merito creauimus. Et in super Equestri huic dignitati in honoris accessionem adiecimus, ut in Auro Clypeo gentilitio Cantonem gestet Argenteum, cum Angliæ Rosa rubente partita, & Scotiae Cardus virente coniunctum: Quæ ex Insignibus nostris Regiis speciali nostra gratia discerpimus, ut virtuti bene merenti suus constaret honor: Et nostra in tantum virum benivolentia testimonium in perpetuum extaret.*

An. R. Jacob.
3.Augmentations
vpon a
Chiefe.

Sometimes these *Augmentations* are found to be borne vpon the *Chiefe* of the *Escutcheon*, about the *Paternall Coat*, as in this next example.

The Earle of
Rutland.

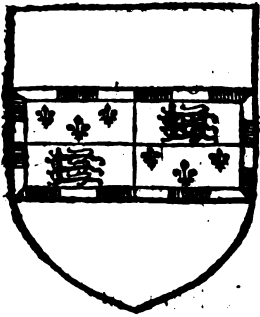
The *Field* is *Topaze*, two *Barres Sapphire*, a *Chiefe* quarterly, *Iupiter* and *Mars* on the first two *Flawre de Lices*, *Sol*: the second *Charged* with one *Lion passant gardant* of the last, the third as the second, the fourth as the first. This *Coat* belongeth to the right *Honorable* the *Earle of Rutland*, *Lord Rose of Hamlake, Trusbut and Beluoire*, which was giuen in augmentation to this *Family*, they being descended of the blood *Roiall* from *King Edward the fourth*. This also is a forme of *bearing* of a part in a part: for heere is abated one

Flawre de Lice of the *Armes* of *France* and two *Lions* of the *Armes* of *England*, and borne on the *Chiefe* part of the *Escutcheon*.

Whole in a
part what.

Now in the next place, by the *whole in a Part*, I meane the bearing of the *Roiall Ensignes* of the *Soueraigne* wholly in some part of the *Escutcheon*, as in example.

The



The Field is *Tapaxa* a Fesse of the *Soueraigne Ensignes* within a *Bordure Gobonated Pearle and Sapphire*. This *Coat-armour* appertaineth to that most noble and truly Honourably, *Edward Earle of Worcester*, one of the Lords of the most honourable priuy Counsell, Master of his *Majesties Horse*, Knight of the most Honourable Order of the Garter, and one of his *Highnesse Commissioners* for the Office of the *Earle Marshall of England*, a noble Peere, whose great vertues are euery way correspondent to the greatnesse of his place and honour.

The Erle
of Worcester.

Thus much for tokens of the *Soueraignes fauour*: which kind of gifts though they proceed also from high *merit* (for the most part) in the receivers, yet we rather entitle them *faueurs* then *merits*, because their gratitude is the greater, by whom such Princely regards are rather imputed to their *Soueraignes* meere bounty, then to their owne desert.

SECT. VI. CHAP. III.



IN the precedent Chapter, enough hath been said of augmentations or additions of honor, bestowed by the *Soueraigne* in token of Princely fauor: Now of such as he giueth in *remuneration* of merit, either *immediatly* by himselfe, or *mediatly* by his *Generall* or *vicegerent*, either in requitall of acceptable seruice performed, or for incouragement to future honorable attempts, which is then chiefly effected when vertue is duly rewarded. Such *remunerations* are conferred vpon men imploid either in *warfare* (be it *secular* or *spirituall*) or in affaires *ciuill*.

Of augmen-
tations of
merit.

Of the first sort were those that were professed in the seuerall orders of *spirituall knighthood* of late vse in this land, but now abolished, viz. the *Knights* of Saint *Iohn* at *Ierusalem*, and *Knights Templers*; of which the first is the chiefest, whose beginning, saith Sir *Iohn Ferne*, was in the time of *Godfrey* first *Christian King* of *Ierusalem*.

Spirituall
Knighthoods

The profession of this order was to fight for Gods honor against the Infidels and (as they were taught by the *Romish synagogue*) for holy *S. Iohn*. This order was begun in the yeer of grace 1120. Their habit was a long gown or robe of black, with a white Crosse vpon the breast. The *ensigne* armoriall of their order was on an *Escutcheon Gules* a *Plaine Crosse Argent*. And this is now known for the Armes of *Sauoy*, by reason that the first *Amadeus*, or *Amy*, Earle of *Sauoy* being in Armes with the brethren of this *spirituall knighthood* at the siege of *Acre*, after that their *Grand-master* was slaine by the *Saracens*, lest the *Infidells* should thereupon take a greater confidence of victory by knowledge of his death, at their request he did put on the Armor of their slaine *Generall*, and the long robe of *black cloth*, with the Armes of the said order, and then demeaned himselfe with such valor in battell, that after he had slaine the *Admirall* of the *Saracens* with his owne hand, he funke and put to flight the most part

Knights
Templers.

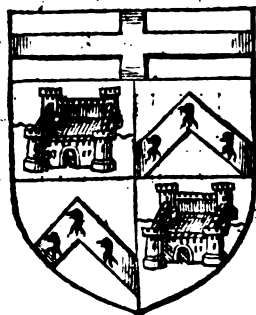
Their en-
signe.

of

of their *Foyfts, Ships and Gallies*, and in fine redeemed the City of *Acres* from a perillous Nauall siege.

The occasion
of assumption
of this
Coat.

For which benefit done to *Religion*, the Knights of the said *Order* requested the said Earle of *Sauoy* to aduance for his *Coat-armor* this *Ensigne* here mentioned. Sithence which time all those that entred the said *Order*, haue also had their *paternall Coat-armor* insigned with this *Crosse* on the *Chiefe* of their *paternall Coat*, as followeth.



The Earle of
Sauoy's
Coat.

Of secular
remunerati-
ons.

ons as are bestowed vpon *militarie persons* secular, are these that follow and their like.



Sir William
Clarke's Coat.

He beareth, *Argent* on a *Bend Gules*, three *Swans* proper betweene as many *Pellets*, rewarded with a *Canton sinister Azure*, thereupon a *demy-Ramme* mounting *Argent*, armed *Or* betweene two *Flowres de lices* in *Chiefe* of the last, ouer all a *Batune dexter-waies Argent*. This *Coat-armor* thus marshalled pertaineth to sir *William Clarke* Knight, by hereditary descent from sir *Iohn Clarke* his Grandfather, who tooke in lawfull warres *Lewis de Orleans* Duke of *Longeuille* and *Marquesse* of *Rotueline* prisoner, at the iquorny of *Bomy* by *Terouane*, the sixteenth

day of *August*, Anno *Henr. 8. 5*. In memory of which seruice the *Coat-armor* of the Duke was giuen him, marshalled on a *Canton sinister* in this manner, by speciall commandement from the King, who sent his warrant to the *Heraulds*, willing and requiring them to publish the same authentically vnder their *hands and seales*, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this *Coat*, is expressed vpon the monument of the said sir *Iohn Clarke* in the Church of *Tame* in the County of *Oxford*. In this *Coat* is confirmed my Assertion formerly set downe, touching aswell the vse, as the dignity, of the *Canton sinister*, which in worth is equall to the *dexter Canton*, though not so vsually borne.

Canton
sinister.

Of Armes
Assumptiue.

Sir Iohn
Ferne.

To these *donatiue* augmentations of *Armes* I will adde certaine *Armes Assumptiue*, which are such as a man of his proper right may assume as the guerdon of his valorous seruice, with the approbation of his Soueraigne, and of the *Herauld*. As if a man being no gentleman of blood or *Coat-armor*, or else being a gentleman of blood and *Coat-armor*, shall captiuate or take prisoner in lawfull wars any gentleman, great Lord or Prince (as saith sir *Iohn Ferne*) he may beare the *shield* of that prisoner and enioy it to him and his heires for euer.

uer. If the same be not by like infortune regained, be he *Christian* or *Pagan*, for that is but a vaine and friuolous distinction. These are such as the bearers or some of their Ancestors haue forced from the *enemy*, either in compelling him to flight, and so to forsake his Armes or *ensignes*, or by strong hand surprise him prisoner, *in iusto bello*, or hauing slaine him, so gained to himselfe (*iure gentium*) an absolute interest in the *ensignes* of his conquered foe. And in this sense may that Assertion of *Bertolus* be verified, where he saith, *Et iam populares propria autoritate, arma sibi assumere possunt*, but not otherwise, because the base sort of men hauing no generous blood in them, are not capable of *Armoriall ensignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed vpon such persons, *Quia entia nolunt male disponi*: *Arist. Met.* But in this sense it may be vnderstood that he that is not descended of gentle blood, is holden worthy to beare the *Coat-armor* that he hath gained, for the apparant tokens of vertue and valor that are found in him. That the vanquisher may beare the Armes of the vanquished, I shall make apparant by this next example.



The field is *Topaz* a *Lion Rampant*, *Diamond* langued and armed *Rubie*. *Peter Balthazar* in his book of the descents of the Forresters and Earles of *Flanders*, saith that the Armes now borne by the Earles of that Country were won by *Philp* of *Alsace* the sixth Earle thereof, about the yeere of redemption, 192. (what time he made his voiage into the *holy land*) from *Nobilion* King of *Albania*, a *Turk*, whom he had put to flight and slaine with his own hands in a battle. And this is the iustice of the Law *Militarie*; *Quia dominium rerum iusto bello captarum*

in victorem transfertur, as *Ayala* obserueth. Yet this is of many men holden a thing very iniurious, for that oftentimes the more valorous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprised by him that in comparison is of no worth at all. Neuerthelesse the lawe whereupon this Custome is grounded, is equall and iust, albeit the euent therof falleth out oftentimes very hardly, as noteth *Cassius*, saying, *Meliores in bello victi quandoq; deterioribus parere compelli videntur*. For the lawmakers did prouidently ordaine for encouragement of men of action, that the victor should be rewarded on this manner: For albeit the faculties and inward endowments of the mind can by no meanes be discouered, whereby each man ought to receiue remuneration answerable to the true measure of his worth & valor, yet did they prudently provide for the rewarding of them: *In quibus vestigia quadam & quasi expressa imagines vera fortitudinis & magnanimitatis apparent*. And *Balthazar Ayala* saith, *Quod dicunt iusto bello capta fieri capientium, non solum in rebus sed etiam personis liberis iure gentium & civili receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subiect to this law, it were an absurd thing to thinke that the *possessarie* things of the vanquished should be more priuiledged then their owners that are interested in them.

SECT. VI. CHAP. IIII.

Marshalling
lesse mani-
fest.



Concerning *Coat-armors* marshalled *within the Esccheon*, whereof the occasions are *manifest*, we haue hitherto intreated: now of such as haue their occasiōs *lesse manifest*. Those are such as being *hereditary Coat-armors* are so obscurely marshalled in one *Esccheon*, as that thereby the beholder can yeeld no reason or yet coniecturall probability of such their vnion, nor may well discern them to be distinct *Coats*: So as it often falleth out that they are mistakē for some new coined *Coat*, rather than two *Coats* of distinct *families*; and so reckoned to be a *Coat* too bad to be borne. And such *marshalling* is either *one above another*, or *one upon another*. Of the first sort may we reckon the *Coat-armor* of *Browne* before exemplified, as also this next following and their like.

Mynors of
Triago.



Approbation
by Vpon.

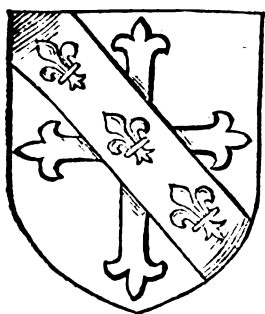
He beareth *Sable* an *Eagle displayed Or*, on a *Chiefe Azure bordured Argent*, a *Cheneuron* between two *Cressants* above and a *Rose* below *Or*, by the name of *Mynors*. This forme of *marshalling* of diuers *Coats* doth *Vpon* approue, in case where a *man* hath large possessions by his *mother* and small *patrimony* from his *father*, then he may beare his *mothers Armes* wholly on the *heer* part of the *shield*, and his *fathers* on a *Chiefe*, in this manner. And for the better approbation hereof he setteth downe an exemplary *Coat*, which he *blazoneth* after this

manner: *Portat unum signum capitale de nigro, & tres Rosas rubeas in campo aureo, cum uno capite rubeo, & tribus Talentis in eodem*. Vpon some such like consideration it may seeme that these, being formerly the *Coat-armors* of two distinct *families*, were conioined as in this *Esccheon* appeareth, but now being both thus vnited, and withall inuested in the bloud of the *bearer*, through custome and tract of time concurring, reckoned but one *Coat* and borne by one name.

The mothers
Coat vpon
the fathers.

Another forme of *bearing* of diuers *Coats* (vpon like occasion) much different from this, doth the same Author commend, that is to say, the *bearing* of the *mothers Armes* vpon the *fathers* (by the *heire*) in a *bend*: And this doth he reckon to be the best maner of *bearing* such *Armes*, saying: *Optimus certè modus portandi diuersa arma in uno scuto habetur in istis Bendis, quia habens patrimonium a suo patre dimissum & alias certas terras per matrem sibi prouenientes, quibus quidem terris maternis certa appropriantur Arma ab antiquo, ut fortè quia ipsa arma materna sortiuntur nomen progeniei suae; Tunc ipse haeres, si voluerit, potest portare Arma integra sui patris in scuto plano, & in tali Benda potest portare Arma materna*. Of this forme of *bearing* you may see a demonstration in this next *Esccheon*.

He



He beareth *Gules*, a *Crosse flurte Or* on a *Bend Azure* three *Flowres de Lices*, of the second by the name of *Latimer*. The first and vndermost of these was of it selfe a perfect *Coat*, and borne by the name of *Latimer*, before the *Bend* thus *Charged* was annexed. And that this *Coat* borne on the *Bend* is also a perfect *Coat*, you shall perceiue, if by *Vptions* direction you reduce the *Bend* into the forme of an *Escoccheon*, and place the three *Flowre de Lices* in the corners of the same. I see not, but a man may as well say, that the bearing of

Distinct
Coat armor
Marshallled
in one Esco-
cheon.

Armes of the Husband or of the wife one vpon another on a *Fesse*, were as good and lawfull, as vpon a *Bend*, *Quia similitum similis est ratio*. But these may seeme rather to be conceited formes, then receiued grounds of *Marshalling*; otherwise their vse would haue beene more frequent. But the most approved sorts of *Marshalling* with vs are thole before mentioned, viz. *Impalling*, *Quartering*, and *Bearing* in an *Inescoccheon*.

Not vnaptly may these *Coats* be said to be obscurely *Marshallled* when the occasion thereof cannot be either certainly discerned, or yet probably coniectured, neither can it bee with reason conceiued, whether the *Superior* bee borne for the Fathers *Coat* or for the Mothers. And thus much shall suffice concerning *Coat-armours Marshallled* within the *Escoccheon*.

Conceited
formes of
Marshalling.

Obscurely
Marshallled.

SECT. VI. CHAP. V.



In the former Chapters hath beene treated of such *Coat-armours* Marshallled as are Marshallled within the *Escoccheon*; In order it now succedeth to speake of *Marshallings* without the *Escoccheon*.

Marshalling
without the
Escoccheon

These are certaine *Ornaments* externally annexed to the *Coat-armour* of any *Gentlemen*, by reason of his aduancement to some honour or place of eminency by the gracious fauour of the *Soueraigne*, as an *Honourable* addition to his generous birth. Of these there are diuers particulars, which being conioined and annexed to a *Coat-armour* doe constitute an *Atchiuement*.

Externall
Ornaments.

An *Atchiuement*, according to *Leigh*, is the *Armes* of euery *Gentleman* well Marshallled with the *Supporters*, *Helme*, *Wreath* and *Crests* with *Mantles* and *Words*, which of *Heralds* is properly called in *Blazon*, *Heaume* and *Timbre*. The French word *Heaulme*, which we call in *English* an *Helmet*, seemeth to haue giuen deriuation to that word *Heaume*. And the word *Timmer*, to our *Timbre*; for that in the *Almaine* tongue, is the same that we in *Latine* call *Apex*, or *Summitas acuminata*, and betokeneth the *Crest*, that is vsually borne vpon the *Helmet*. For so doth *Kilianus Dusslene* expound it, calling it, *Timmer oft Timber van Den Helme*, which is as much to say, as, *Crista galeæ*, *Conus galeæ*, *Summus Apex*.

Atchiuement
what.

Heaume and
timbre
what.

Note, that the generall words vsed by *Leigh*, in his said description of an *Atchiuement*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none vnder the degree of a Knight Banneret, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*, saith *Cassaneus*) it is not permitted

Restraint of
words gene-
rall.

Cass. Concluf.
49. part. 1.

Iustin. Instit.
Lib. 1.

Order of ex-
ternall Or-
naments.

Zanchinus.

Cambden. Brit.
de Ordinibus
Angliae.

Esquire or
Gentlemans
Helmet.

Cambden. in
Brit.

to persons inferior to the degree of a Knight, to Timber their *Armes*, that is to say, to adorne them with *Helme, Mantle, Crest, &c.* as *Cassan.* noteth saying, *Nulli licitum est, nec solet quis Timbrare Arma sua, nisi sit saltem Eques militaris, Vulgo Cheualier.* But with vs the custome is otherwise; for in bearing of *Armes* each particular *Countrie* hath something peculiar to it selfe, and hath her proper customes which haue the vigor of a *Law, Quia consuetudo, ubi Lex scripta non est, valet quantum Lex ubi scripta est.* Therefore heerein the custome of each Country is to be respected: *Specialis enim consuetudo vincit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducta, aliàs vincitur a lege superueniente.* But it may seeme that such bearing is rather tolerated through custome, then allowed in the strict construction of the *Law of Armes.*

Now that the things so externally annexed to *Coat-armour*, and also the Order of their placing may the better be conceiued, I will handle each part by it selfe, wherein I will ensue that course of *Natures Method*, which *Zanchinus* saith, was by *Moses* obserued in the History of the Creation, which is, *a principijs componentibus ad res compositas.* The parts *Compounding* are those before mentioned, viz. the *Helmet, Mantle, Crest, &c.* Of which some haue place aboue the *Esccheon*; some vnder it; some round about it; some on each side of it.

Of the first sort, are the *Helmet, Mantle, Escroule, wreath, Crowne, Cappe, &c.* And forasmuch, as with vs the *Nobles* are diuided into *Nobiles maiores*, as *Dukes, Marqueses, Earles, Viscounts, Barons*, and *Bannerets*: and into *Nobiles minores*, as *Knights, Esquires*, and *ordinary Gentlemen*: and that to these particular degrees, there are allotted *sundry formes* of *Helmets*, whereby their seuerall states are discerned: I will exemplifie their *diuers fashions*, beginning with the *Inferiour sort*, (for that is the progresse proper to *degrees* or *steps*) and so ascend to the *Highest*; as in example.



This forme of *Helmet*, placed *sidelong* and *close*, doth *Ger. Leigh* attribute to the dignity of a *Knight*, but in mine vnderstanding, it fitteth better the calling of an *Esquire*, whom we doe call in Latine *Scutifer*, and *Homo ad arma*. Of these, each *Knight* (in time past) had two to attend him in the *Warres*, wither soeuer he went, who bare his *Helmet* and *Shield* before him; forasmuch as they did hold certaine Lands of him in *Scutage*, as the *Knight* did hold of the King by *Military seruice*. And they were called, *Scutiferi*

(saith the learned *Clarenceux*) *à Scutoferendo; ut olim scutarij Romanis dicti, qui vel à Clypeis gentilitijs, quos in nobilitatis Insignia gestabant, vel quia Principibus & Maioribus illis Nobilibus ab Armis erant, nomen traxerunt.*

Iudg. 9.

1. Sam. 17. 7.

Scutage an-
cient.

This kind of *seruice* is exceeding ancient, as wee may see of *Abimelech*, of whom it is said, *Quare inclamans celerster puerum Armigerum edixit ei; stringe gladium tuum & morti trade me, ne dicant de me, mulier interfecit me.* Also 1. Sam. 17. it is said, *Et qui Scutum, ferebat antecedeat eum*: And a little after, *vers. 41. Viro illo, qui ferebat scutum pracedente eo.* Sithence then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander vpon whom they attended, bearing those his *Military habiliments*,
it

it fitteth well the respectiue care that they ought to haue for the execution of his directions, oftentimes with a regardfull *Eie*, and attentiu *Eare*, to obserue and listen what he will prescribe them : and therefore the *Helmet*, borne thus *sidelong*, (if I erre not in my vnderstanding) doth denote vnto vs attention and obedience, and therefore is improperly attributed to the dignity of a *Knight*, to whom (amongst those that we call *Nobiles minores*) it pretaineth in *Martiall* affaires, to *giue*, and not *attend*, directions.

Signification
of the side-
long helmet.



This forme of *Helmet* (in my conceit) doth best quadrate with the dignity of a *Knight*, though *Leigh* improperly vseth the same ; the same, (I say) in regard of the *direct standing* thereof, but *diuers* in this, that the *Beauer* of that is *close*, and this *open*. For he assigneth this to the degree of an *Esquire* : wherein I altogether dissent, aswell for that the *full faced Helmet* doth signifie *direction* or *command*, like as the former representeth *attention* and *obedience*, as also for that it is a greater honour to beare the *Be-*

Helme due
to a Knight.

uer open then *close* ; the *close* bearing signifying a *buckling on* of it, as a preparation to the *Battell*, and the *open Beauer* betokeneth a returne from battell with glory of *Victorie*. So said *Ahab* King of *Israel* to the Messenger that he sent to *Benhadad*, King of *Syria* ; Tell him, Let not him that girdeth his *Harnesse* boast himselfe, as he that putteth it off : which *Tremelius* thus interpreteth ; *Qui induit Arma pugnaturus, ne ita gloriator ac si victoria parta, illa deponeret* ; that is, according to the vulgar saying, We must not triumph before the victory. And for a further prooffe, that this forme is more agreeable to the dignity of a *Knight*, then the former ; you must obserue, that, if among *Nobiles maiores*, or their *Superiors* (hauing *Soueraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets full faced and open* : then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them haue a kind of *superiority*) to beare their *Helmets* after the same manner : *Illud enim est melius, quod optimo est propinquius ; & in eodem casu idem ius statuendum est.*



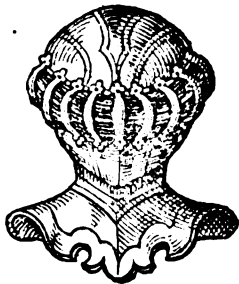
This fashion of *sidelong Helmet* and *open faced* with *gardansure* ouer the *sight*, is common to all persons of *Nobility* vnder the degree of a *Duke*, whereof a *Baron* (saith *Leigh*) is the lowest, that may beare the same on this manner. And of these, each one is subordinate vnto other, aswell in *Iurisdiction*, as in ranck of *Nobility* ; as *Cassan.* noteth, saying. *Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comites, seu Marchiones ; & Comes seu Marchio decem Barones, & Baro decem feudatores.* And, for these re-

sidelong
Helmet.

Subordinate
ranks of No-
bility.

spects, if I be not decciued, doe they all beare their *Helmets* *sidelong*, for that each one of them attendeth the *directions* of the other, to whose *Iurisdiction* they are subiected.

This Helmet
is for Soue-
raignes and
free States.



This kind of *Helmet* is *Proper* to persons exercising *Soueraigne power* ouer their *Subiects*, and *Inferiours*, as *Emperours*, *Monarchs*, *Kings*, *Princes* and *Dukes*, and such as doe by an absolute *Iurisdiction*, mannage the gouernment of some *free State* or *Countrie*. And a *Duke* (according to *Leigh*) is the lowest that may beare his *Helmet* on this fashion. As the *sidelong* sort of *Helmets* before expressed, doe signifie *attention* and *obseruance* (for the reasons formely deliuered) in their seuerall degrees : so contrarywise the *fulsaced*

sort in theirs, doe betoken *authority*, *direction*, and *Command*; for so do all *Soueraignes*, as also al *Generals*, *Captaines* and *Commanders*, in *Martiall affaires*, and *Magistrates* and *Gouernours* in the managing of *Ciwill gouernement*, in prescribing of *Orders* and *directions* to the *Multitude*, vse a *steady* and *set countenance*, fixing their *Eies* directly on those to whom they addresse their *Counsels* or *Commands*; and such a gesture becometh men of such place, for that it representeth a kind of *Maiesty*. This property is obserued to be naturally in the *Frogge*, whereof *Spenser* the *Poet* making mention, termeth it the *Lording of Frogs*, because in their sitting they hold their *heads steady*; looking directly in a kind of *grauity* and *state*, without any motion at all.

E. d. Spenser.
in his Eg-
logues.

Atchieue-
ments borne
single.

Now, the bearing of the *Helmet* in an *Atchieuement*, is sometimes *single*, sometimes *manifold*. It is said to be borne *single*, when the *Atchieuement* is adorned with one onely *Helmet*, as in those hereafter ensuing shall be seene.

Atchieue-
ments borne
manifold.

I call that a *manifold Bearing*, when for the garnishing and setting forth of an *Atchieuement*, *two Helmets* or *more* are placed vpon the *Shield* or *Escutcheon*, because sometimes for *beautifying* the *Atchieuement* of some great *Personage* of *Noble birth*, or *eminent place*, three *Helmets* are placed *iointly* vpon the *Shield*.

Rules for
placing di-
uers *Helmets*
on one *Shield*

Touching the maner of placing diuers *Helmets* vpon one *Shield*, these Rules following are to be obserued; viz. If you will place *two* for the respects aforesaid, then must they be so set, as the *Beauer* of the one, may be opposite to the other, as if they were worne by two persons aspecting or beholding each other. But if you place *three Helmets*, for any of these respects aboue remembred, then must you place the *middle* standing directly *forwards*, and the other *two* vpon the *sides*, after a *sidelong* manner, with their *Beauers* turned toward the *middlemost*, in representation of *two* persons aspecting the *third*.

Rule

Mantell.

The next in order of these *Exteriour parts* of an *Atchieuement*, is the *Mantle*, so named of the *French* word *Manteau*, which with vs is taken for a *long Roabe*. This was a *Military Habit* vsed in ancient time of great *Commanders* in the *Field*, as well to manifest their high place, as also (being cast ouer their *Armor*) to repell the extremity of wet, cold and heate, and withall to preserue their *Armour* from rust, so to continue thereby the glittering lustre thereof.

Sir Geoffrey
Chaucer.

Of this kind of *Habit* the famous *St. Ieffrey Chaucer* maketh mention in the *Knights Tale*; where treating of the aduentures of *Palemon* and *Arcite* for the loue of *Emely* the *Dukes* daughter of *Athens*, he describeth the *habits* and *ornaments* of the *Kings* that accompanied them to the lists of *Combate*: where, of *Dimetrius* King of *India*, he saith, that he

Came

*Came riding like the god of Armes Mars,
His Coat-armour was of Cloth of Thrace,
Couched with Pearle white round and great,
His Saddle was of burnisht gold new y beate.
A mantle on his shoulders hanging
Beat full of Rubies red as fire sparkling.*

Where I collect, that this *Mantle* here mentioned was worne for the purposes formerly spoken, and that in the hanging thereof from the shoulders of *Demetrius* it did cast it selfe into many plaits (as naturally all garments of large size do) which forme of *plaiting* in the Art of *painting* is termed *drapery*.

Wolfgang. Lazius speaking of this kind of *habit* calleth the same *chlamys mantuelis*, saying, *Chlamys mantuelis recensetur itidem a Trebellio inter dona militaria à Galieno Claudio, qui post fuit Augustus, data. Zanchas ait, De nostris Parthicis paria tria singilones Dalmatenses decem, Chlamydem Dardaniam Mantuelem unam.* This sort

Wolf. Lazius lib. comet. Reg. pub. Rom. 8.

of *habit* haue some Authors called *Toga Militaris*, and other *Lacerna*: *Ego vero* (saith *Lazius*) *togam Militarem eandem cum Lacerna extitisse autumo.* As we shewed a difference of *Helmets* vsed in the garnishing of, *atchievements* of persons of different estate and dignity, so it may seeme there hath been in ancient time a diuers forme of *manteling* vsed for the difference betwixt *Nobiles maiores*, and *minores*. For *Franc. de Rosiers* mentioning the Charter of *Charles* the second Duke of *Lorraine* to the *Abby of Belprey*, Anno. 1420. he saith concerning the Seale thereof, *Portat in Tymbre Aquilam cum Paludamento Ducali*; whereby we may probably gather that Dukes in those daies, and in that place, had a different forme of *manteling* from persons of inferior degrees: But in these things, each nation for the most part, hath some custome peculiar to it selfe.

Franc. de Rosiers lib. stem. Lotharing. fol. 17.

Rodolph Duke of Lorraine, sonne of *Frederick* the third, was the first that bare his *Armes Tymbered*, as the same Author affirmeth, saying, *Hic Princeps fuit primus qui portauit Arma cum Galea Tymbrata, ut patet in literis eius & aliorum ducum*: But I suppose the generality of these words must be restrained to that particular place. For *Wolf. Lazius* seemeth to affirme that such a forme of bearing hath been anciently vsed amongst the *Romans*; where he saith, *Atq; haectenus de Cristis quas in maiorum nostrorum insignibus magis ad Romanam similitudinem accedere arbitror, sic a cum pictura nostra in frontispicio operis contuleris.*

Wolf. Lazius lib. 9.

Neither hath this *habit* escaped *Transformation*, but hath passed through the forge of *phanaticall* conceit, (aswell as those *Helmets* before handled) inso-much as (besides the bare name) there remaineth neither *shape* nor *shadow* of a *Mantle*: For how can it be imagined that a piece of cloth or of whatsoever other stuffe, that is iagged and frowned after the manner of our now common-receiued *Mantelings* vsed for the adorning of *atchievements*, being imposed vpon the shoulders of a man, should serue him to any of the purposes for which *Mantels* were ordained? So that these being compared with those, may be more fitly termed, *flourishings* then *Mantelings*.

But as they are vsed in *atchievements*, whether you call them *mantels* or *flourishings*, they are euermore said in *Blazon* to be *doubled*, that is, lined throughout with some one of the *Furres* before handled in the first *Section* of this worke, aswell of those *Furres* that doe consist of *more colours* then one, as of those that be *single* and *unmixt*. For so the *Romans* vsed to weare their *Cloakes* or *mantles* lined throughout, sometimes with one coloured *furre*, and other-whiles

Habits in blazon called doublings.

Robes furred
with diuers
colours.

Alex. ab
Alex. lib. 5.
Gen. diet.
Wolf. Lazius
lib. 8. in Com-
ment. Reip.
Rom.
Why called
pennule picta.

whiles with *furres* of variable colours whereof they were called *Depicta pennule*: of which later sort *Alex. ab Alex.* speaketh saying, *Tametsi legamus Caligulam depictas pennulas sepe induisse*; and *Lazius*, *Pennula picta lasciuioris uitae imperatoribus in usu fuit*: whereof he giueth an instance out of *Tranquillus*, who saith of *Caligula*, that he was *sepe depictas gemmatasq; pennulas indutus*.

These were called *depicta pennule*, because of the variety of the coloured skins wherewith they were furred or lined, which made a shew as if those doublings or linings had been painted. Some of those doublings are of rare vse at these daies, which haue been more frequent in former times; as I find in the Church of *Graucenes* in the Countie of *Bedford* in a window, a mantle *Sable* doubled verrey *Argent* and *Azure*.

Cognisance
how placed.

Next to the mantle the *Cognisance* doth arrogate the highest place, and is seated vpon the most eminent part of the helmet, but yet so as that it admitteth an interposition of some *Escroll*, *Wreath*, *Chapeau*, *Crowne*, &c. And it is called a *Cognisance à cognoscendo*, because by them such persons as do weare them are manifestly known whose seruants they are. They are also called *creasts* of the Latine word *Crista*, which signifieth a Comb or Tuft, such as many birds haue vpon their heades, as the *Peacock*, *Lapwing*, *Lark*, *Heath-cock*, *Fesant*, *Rust-cock*, &c. And as those do occupy the highest part of the heads of these fowles, so do these *Cognisances* or *Creasts* hold the most perspicuous place of the helmet, as by examples following shall appeare in their due place.

Whereof cal-
led *crista*.

Wolfgangus
Lazius,
Comment.
Reip. Rom. lib.
9. pag. 35.

Concerning the vse of these *Cognisances* or *Creasts* amongst the *Romans*, *Lazius* (hauing spoken of shields and the garnishing of them with portraitures of liuing things) hath these words: *Hactenus de clypeorum pictura, siue sculptura Romana Reipub. celebrata, unde nimirum & nostras calaturas in his clypeis, quas wap-pas dicunt, profectas credendum est. Iam enim Galeas illa quoq; atq; coronas supra positas cum cristis atq; animum alis representabat.*

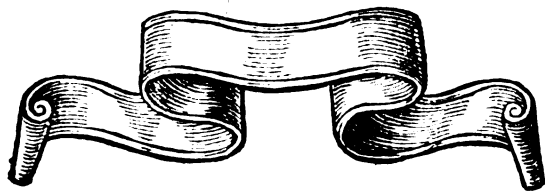
Variety of
Creasts.

But that the wearing of such *Creasts*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* vsed helmets wrought about with the shapes of hideous gaping Animals. The *Carians* had *Rust-cocks* for their creasts. *Alexander Magnus* did enuiron his helme with a gallant plume of purest white.

The Galati-
ans, Troians,
Myfians,
Thracians.

The *Galatians* bare sometimes *hornes*, and otherwhiles the shapes of liuing things. The *Troians*, *Myfians* and *Thracians* bare vpon their brazen helmets the eares and hornes of an Ox. Amongst the rest (saith he) that of *Couidius* the *Centurion* which he vsed in the battell that he had against the *Mefians*, was holden to be admirable; for that he bare vpon his helmet a *Cup*, that one while did flash out flames of fire, and otherwhiles would suck them in. Many more examples could I giue to proue aswell the antiquity as the generall vse of *Creasts*; but holding this to be sufficient, I will now proceed to giue examples of things that are interposed between the *Mantle* and the *Crest*; beginning with those of inferior reckoning, and so to those of better worth and estimation.

It



It may seeme an inueterate and ouerworne fashon in this age to beare a *Crest* vpon an *Escroll* made of this or some other like manner; but how absolute soeuer the same may be

Crest vpon
an Escroule.

thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fift and long after, no man had his *Badge* set on a *Wreath* vnder the degree of a Knight: But howsoeuer *time* and *usurpation* concurring with *prescription*, hath so much preuailed, as that it will be a matter of great difficultie to reduce men to that forme of *bearing* so long neglected, yet may you obserue that our most noble Prince of *Wales* himsele to this day thus beareth his *badge*.



This is an ancient ornament of the *head*, and much in vse with the *Turks* and *Saracens*. Amongst all the interpositions before mentioned that are placed between the *Mantle* and the *crest*, there is none of so frequent vse as this; which sometimes is called in *Blazon* a *Wreath*, because it is made of two coloured *Silkes*, or moe wreathed together; sometimes also a *Torce*, for the same cause: *Nempè quia torquetur*, because it is wound or twisted. The mixture of the *Colours* of this *Wreath*, is most vsually taken from the *Metall* or *Colours* contained in the paternall *Coat* of the *bearer*. For the orderly making of this *wreath*, *Leigh* ascribeth this *Rule*, viz. That you must euermore begin with the *Metall* and end with the *Colour*.

Rule.



This kind of *Head-tire* is called a *Cap of dignity*; which *Cap* (saith *Cassaneus*) *Dukes* accustomed to weare in token of excellency, because they had a more worthy gouernement then other *Subiects*. Also they vsed to weare the same in token of *Freedome*: *Quia debent esse magis liberi apud Principem supremum quam Alij*. This *Cappe*

must be of *Scarlet* colour, and the lining or doubling thereof *Ermine*. Some doe boldly affirme (saith *Sr. Iohn Ferne*) that aswell the *Earle* and *Marquesse* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, euen by the same reason and custome that they doe challenge to weare their *Coronets*, because this *Cappe* as also their *Crownes* are allowed them, not onely for a declaration of their Princely dignities and degrees, but withall for tokens and testimonies of triumph and victory. For the wearing of the *Cap* had a beginning from the *Duke* or *Generall* of an *Army*, who hauing gotten victory caused the chiefeft of the subduede nemies whom he lead Captiue to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subiection and captiuitie.



Albeit there are diuers others sorts of *Crownes* more vsually borne interposed between the *Mantle* and the *Crest*, yet because this is sometimes put to like vse, and that it is of all the rest the chiefeft, I haue selected this as an example

Other sorts
of Crownes,

Crownes
borne by the
Romans.

Wolf. Lazius
Com. Reipub.
Rom. lib. 9.
pag. 938.

pie of *Crownes* put to such use; the rather because I willingly comprehend all those of lesse esteeme vnder it. That the *Romans* did beare *Crownes* vpon their *Helmets* after this manner, it is cleare by the testimony of *Wolfgang. Lazius*, as well in that I haue formerly alleaged where I haue spoken of the use of *Crests*: as also by his confirmation thereof, where he saith, *Cetera Coronarum genera in uniuersum, quæ vel Galeis in Armis suspensis ob virtutem donata militibus, vel capitibus hominum vel Sacerdotum aut Emeritorum imponebantur, xviii. inuenio. Quarum, exceptis Aurea & Argentea, reliqua omnes ex plantis passim & herbis conficiebantur.* The prerogative or preheminence of wearing of *Crownes*, belongeth not alone to such as haue receiued the same for a Remuneration of vertue, but also to persons, to whom the exercise of *Soueraigne Iurisdiction* doth appertaine, as the same *Author* witnesseth, saying, *Prærogatiua vero Coronæ ferendi non hi solam habebant quibus hoc erat minus ex virtute concessum, verum etiam quibus ex officio licebat, Imperatoribus, Regibus, Sacerdotibus, &c.* Touching fundry other formes of *Crownes*, I refer you to the iudicious writings of Master *Segar* now *Garter* and principall King of *Armes*.

SECT. VI. CHAP. VI.

Peculiar Or-
naments.



Hus farre haue I touched things placed about the *Escutcheon*: now will I proceed to such as are placed elsewhere; of which some are *Peculiar*, some more *Generall*.

By such as are peculiar, I meane those that are appropriate to persons hauing *Soueraigne Iurisdiction*, and to such as we called *Nobiles maiores*, of which *Ranke* a *Banneret*, or (as some call them) a *Baronet* is the lowest. These haue their name of a *Banner*: for vnto them it was granted in remuneration of their approued valor in *Military* seruices to beare a square *Banner*, after the custome of *Barons*; and therefore are called *Knights Bannerets*; As *Mr. Cambrden* hath noted, saying: *Banneretti qui alijs Baronetti cum valuasorum nomen iam deserat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris virtutis ergo quadrato vexillo perinde ac Barones uti, unde & Equites vexillarij a nonnullis vocantur, &c.* This order of *Knighthood*, was much esteemed for the honour receiued in the *Field* for *Military* seruice, with great solemnity vnder the *Banner Royall* displayed in the presence of the *Soueraigne*: and this hath been reputed a middle degree betwixt *Nobiles Maiores & Minores*: but of this dignity none hath bene knowne aliue in England, since *Sir Ralfe Sadler, &c.* But amongst the particular *Ornaments* belonging to the *Coat-armors* of persons hauing either *Supreame* or *Inferior* dignity, there are some that do enuiron the *Coatarmor* round about, and doe chiefly belong to persons exercising *Soueraigne Iurisdiction* and to such others, as they out of their speciall fauour shall communicate the same vnto, by associating them into the fellowship of their *Orders*. Such are the most honourable *Order* of the *Garter*, the *Orders* of the *Golden Sseece* of Saint *Michael*, of the *Annuntiation*: of all which Master *Segar* now *Garter* King at *Armes*, hath written so learnedly, that to his works I must againe referre the *Reader* for satisfaction therein; the discourse thereof being altogether impertinent to my intended purpose in this present worke.

Yet

Yet heere you must obserue, that a man being admitted into the *Society* and *Fraternity* of any *two* of the *Honourable Orders* before mentioned, he may in setting forth his *Atchiuement* adorne the same with the chiefe *Ornaments* or *Collars* of both these *Orders* whereof he is elected and admitted a *fellow* and *companion*, by placing one of the *Ornaments* next to his *Shield*, and the other without the same. In such maner did the most high and mighty Lord *Thomas* Duke of *Norfolke* and Earle *Marshall* of *England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of *Saint Michael*. Note.

But leauing those peculiar *Ornaments* of *Soueraignes* or others, I returne to those that are *communicable* (by a certaine right) as well to those called *Nobiles maiores*, as to *Soueraignes*. Such are those which are said to bee placed on the *sides* of the *Atchiuements* representing sometimes things *living* and sometimes *dead*. Thomas Duke of Norfolk.

Both these of some *Blazoners* are termed *Supporters*, whose conceipt there- in I can hardly approue, *Quia diuersorum diuersa est ratio*: and therefore the *Blazon* that I would giue vnto things so different in *Nature* is; that if the things be *living* and leafe vpon the *Shield*, then shall they be called properly *Supporters*; but if they are *Inanimate* and touch not the *Escutcheon*, then shall such *Armes*, be said to be (not *Supported*, but) *Cotised* of such and such things: For, how can those be properly said to support that touch not the thing said to bee supported by them? Therefore, *Nomina sunt aptanda rebus secundum rationis normam*. Supporters, Blazon of Supporters, Cotised.

To persons vnder the degree of a *Knight Banneret*, it is not permitted to beare their *Armes Supported*, that *honour* being peculiar to those that are called *Nobiles maiores*. Who may beare their Armes supported.

And these *Cotises* haue their name agreeable to the thing whose *quality* they represent, and are so called (as we elsewhere shewed) of *Costa*, the *Rib*, either of *Man* or *Beast*: for it is proper to the *Rib* to inclose the *Entrails* of things *Animall*, and to adde forme and fashion to the body; in like manner doe these inclose the *Coat-armour* whereunto they are annexed, and doe giue a comely grace and ornament to the same. Cotises whence deuied.

An other ornament there is externally annexed to *Coat-armour*, and that is the *Motto*, or *Word*; which is the Inuention or Conceit of the *Bearer*, succinctly and significantly contriued (for the most part) in three or foure *Words*, which are set in some *Scrole* or *Compartement*, placed vsually at the foot of the *Escutcheon*: and as it holdeth the lowest place, so is it the last in *blazoning*. Of this word *Abra Franc.* writeth in this manner, *Quod a recentioribus verba quaedam ipsis Armis subiiciantur, videtur id nuper inuentum ad imitationem eorum quae Symbola a nobis appellantur*. And indeede, the *Motto* should expresse something intended in the *Atchiuement*, though vsē hath now receiued whatsoener fancy of the deuiser: and this *Motto*, is of vniuersall vsē to all *Gentry* and *Nobility*, of what rancke soeuer. Motto. Abra. Franc. lb. 2. pag. 57.

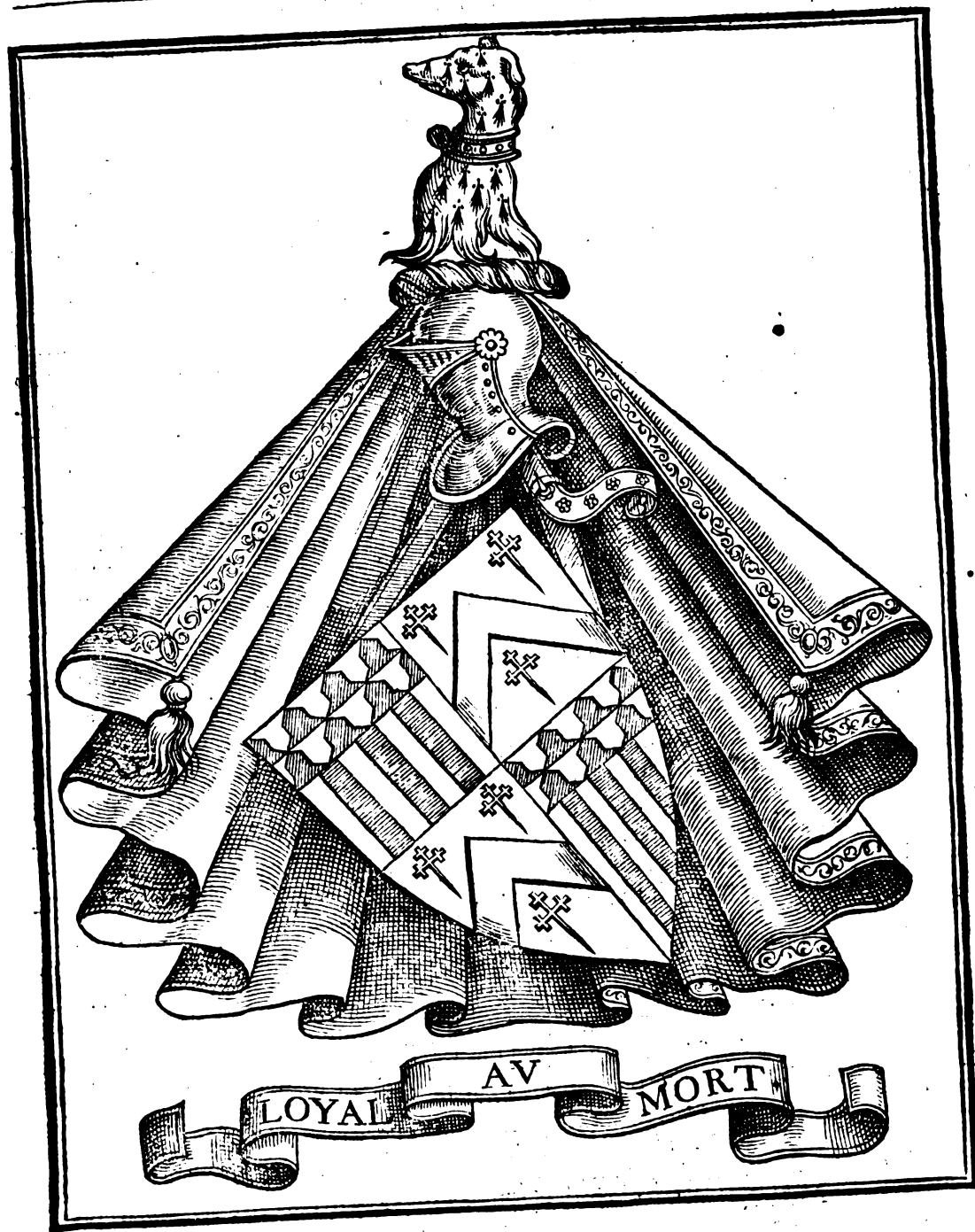
Now as touching the *Blazoning* of these *Ornaments exteriorly* annexed to any *Coat-armour*, it is to be considered that we are not tied to that strict obseruation in them as in the *blazoning* of things borne *within* the *Escutcheon*; for these are the *Essentiall* parts of *Coats*, and those meerely *Accidental*. For the *Crest* or *Timber*, *Wreath*, *Mantle*, *Helme*, &c. (saith *Ferne*) are no part of the *Coat-armour*, but *Additions* to *Atchiuements* added not many hundred yeers

agoe to the *Coats of Gentry*. And therefore when you have aptly set forth all the *Fields* and *Charges* and their *colours* contained within the *Escutcheon*, your *Blazon* is done : so that when we shall describe any of those *exteriour Ornaments*, we stand at liberty for naming of our *colours*, and in those it is held no fault to name one *colour* twice.

Order in set-
ting forth
Atchieve-
ments.

Having thus set downe all the parts of *Atchievements*, I will now represent them *conioined* to your view : and for the order prescribed to my selfe, in setting forth of the same according to the severall sorts before spoken of ; I will beginne with those that are accounted *Nobiles minores*, (of which a *Gentleman* is the lowest) and so proceed in order to the highest : *Quasi à rivulis ad fontem* : As in the examples following shall appeare.





THIS is the *Atchiuement* of that industrious Gentleman *Belchier* late of *Gilshorough* in the County of *Northampton*, a man very compleat in al Gentlemanlike qualities ; a louer of *Arts*, and a diligent searcher after matters pertaining to *Honour* and *Antiquitie* : It is thus blazoned. He beareth in a *Shield* quarterly of *foure*, as followeth. The first is *Or*, three *Pallets Gules*, a *Chiefe Varrey*, *Argent* and *Azure*, which hee beareth as his *Paternall Coat*, by the name of *Belchier*. The second is, *Sable*, a *Cheneuron* betweene three *Crosetts*

M m 2

Crosets fished, Argent, and is borne by the name of *Rand*. The third as the second, the fourth as the first, insigned with an *Helmet* fitting his degree, and thereupon a *Mantle* of *Antique* forme *Gules*, doubled *Argent*, about the same a *Torce*, Or, and *Gules*, therein a *Greyhounds head*, Colored *Gules*, Garnished Or, his *Eares Azure*, in an *Escrole* vnderneath his *Motto*, or *Deuise*, viz. *L O Y A L L A M O R T*, that is, *Faithfull to the death*. A word well fitting his honest minde and his assured constancy to those whom he professed loue vnto ; in regard of which his vertuous disposition, I haue thought good to honour him after his death with this poore remembrance, for many particular respects. In this you may obserue the forme of the *Helmet*, besitting the degree of a *Gentleman*.

The Temple
of honour.

The *Temple* of honor (amongst the *Antient Romans*) had before it a stately *Porch* dedicated to *vertue*: to notifie, that in that *Common-wealth* there was no hope to attaine to place of *dignity*, but by treading the path of *desert*. Doubtlesse this was the best policy that could be to vphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserue well: and out of question, such was the reason of the aduancing of *noble Families* in most *States*; whose first raisers were honored for their good seruices, with *titles* of *dignity*, as *Badges* of their *worth*; and therefore if their *Offspring* vaunt of their *Linage* or *titular dignity*, and want their *vertues*, they are but like base *Seruimgmen*, who carry on their *sleeues* the badge of some *Noble Family*, yet are they themselves but *vnnoble persons*.

Four parts
of Nobility.

In which respect, *Aristotle* discoursing of *Nobility*, makes foure parts thereof; the first of *Riches*, the second of *Blood*, the third of *Learning*, the fourth of *Vertue*: and to the two last he ascribeth the first place of true *Gentry*; because *Boores* may be rich, and *Rake-hels* may be of ancient blood, but *vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowments. Which made *Bartholus* to say that *good men* and *wisemen* were *nobles* in *Gods* sight, as *rich men* and *great men* were nobles in mens eies.

Threefold
nobility ac-
cording to
Bartholus.

Yet the same *Bartholus* ascribeth the due honour vnto each kind of *Nobility*, which he maketh to be *threefold*, *Theologicall*, *Naturall*, *Politick*: the first and chiefe consisting in *Piety* and *virtues* of *grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Common-wealth*. This last is it we heere chiefly meddle with; not that we reiect the two former, but that we suppose we liue in such a state where the two first kindes of *Nobility* are rewarded with the last kinde, and thereby made more *illustrious*.

Different
phrase of
Nations.

The comon phrase of *foraine Nations* is different from ours, concerning the *Titles* of men of *reputation*: they esteeming euery man *Noble*, which hath any excellency remarkeable, about others; (so saith *Iudocus Clitronius*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none *Noble* vnder the degree of a *Baron*; and with them *Generosus* is a greater title then *Nobilis*, whereas with vs it is much inferiour. The truth is, that the two *titles* of *Nobility* and *Gentry* are of equall esteeme in the vse of *Heraldry*, though custome hath equally diuided them, and applied the first to *Gentry* of the highest degree, and the later to *Nobles* of the lowest rancke.

Distinct or-
ders of Gen-
try.

And amongst these *Gentlemen* of low note there are also sundry *Orders*, as some by *blood*, some by *office*, some by *possessions*, some by sacred *Academicall dignity*; al which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coat-armours*, as the *Ensignes* of their worth.

This



This *Atchiuement* pertaineth to the worthy Gentleman *Richard St. George Norrey* Esquire, King of *Armes* of the North parts of the *Realme of England*, and is thus *blazoned*. He beareth *quarterly* sixe *Coats*, as followeth. The first is
Argent

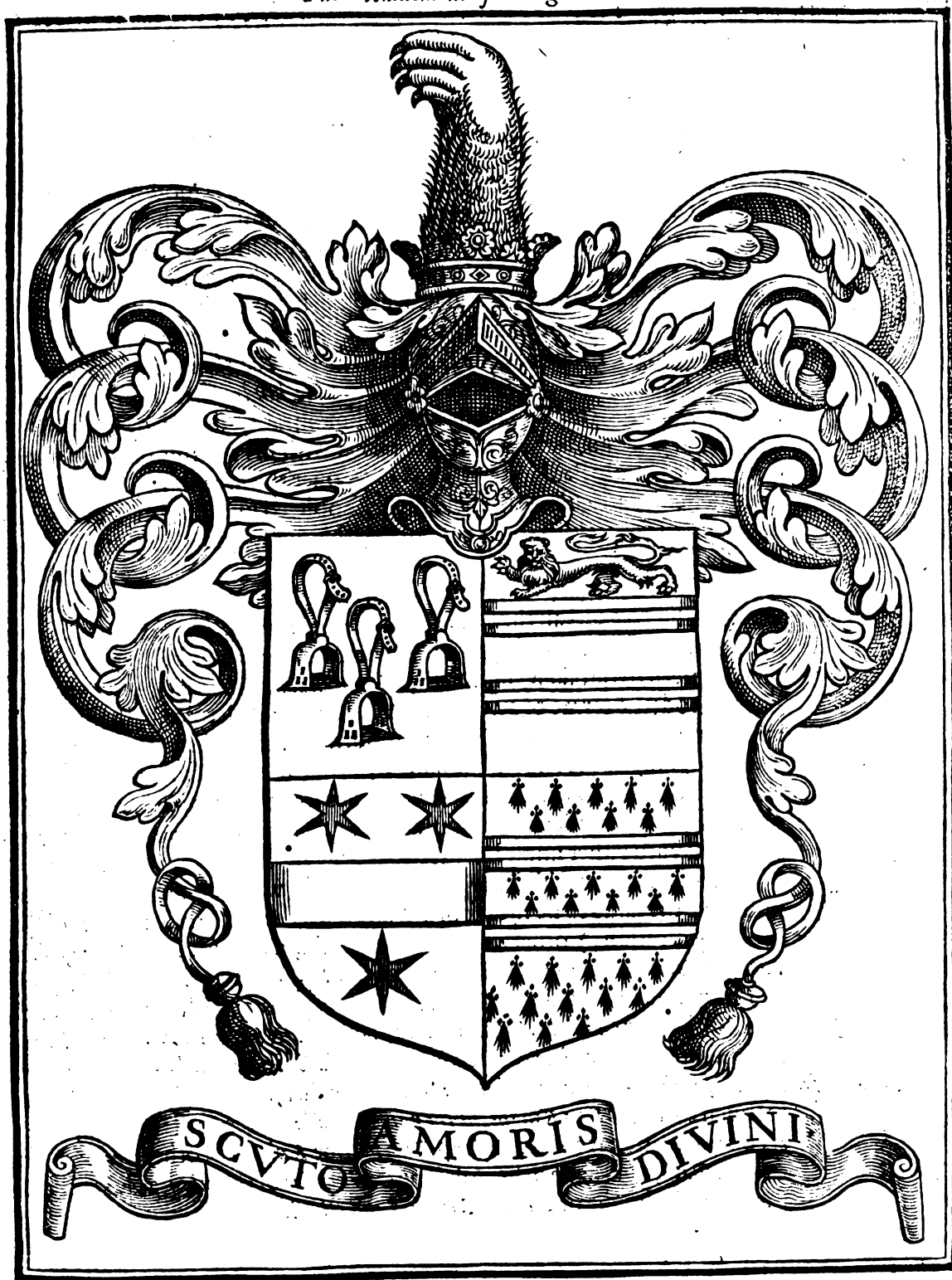
Argent, a *Chiefe Azure*, ouer all a *Lion Rampant, Gules, Crowned Or*, by the name of *St. George*. The second, is *Argent* a *Crosse flory, Sable*, and is also borne by the same name. The third is *Gules* three *Cups* couered *Argent*, by the name of *Argentine*. The fourth is *Argent*, a *Fesse* betweene sixe *Annulets Gules*, by the name of *Auenell*. The fifth, is *Azure*, a *Fesse Dancey* betweene sixe *Escallops, Or*, by the name of *Engaine*. The sixth, *Argent*, a *Starre*, of sixteene *points, Gules*, by the name of *Delahay*. Insigned with an *Helmet* answerable to his degree, *Mantled, Gules*, doubled, *Argent*, on a *Torce Argent* and *Azure*, a *demy Lion Rampant, Gules, Crowned Or, Langued and Armed Azure*: his word *FIRMITAS IN COELO*. Shewing thereby, that his confidence is reposed in *Heauen*, where true ioies are to be found.

Here you may obserue the forementioned difference betwixt the *Helmet*, of an Ordinary *Gentleman*, and an *Esquire*, as this worthy bearer is, being created to that dignity by *Soueraigne* Commission with imposition of a *Collar* of *SS*.

The dignity of an *Esquire* is the second degree of *Gentry*, the reason of whose denomination we gaue elswhere. And as in the first rancke of *Gentry*, so in this there are sundry kindes in the custome of this Kingdome. First, *Esquires* by creation by the *Soueraignes* gift and imposition of a *Collar* of *SS*. Secondly, by *Birth*, as they onger sonnes of *Barons*, and the Elder Sons of *Knights*. Thirdly, by *office*, either in the Kings house, or Common-wealth, as *Sargeants at Law*, &c. Fourthly, by *Custome*, as are the *Esquires* of *Generals* in the *Field*, of *Knights* of the *Bath*, &c.

This last degree, by the very name and office, *Scutum gerendi*, of bearing a *Shield*, doth demonstrate that it was the first and ancientest of this ranke, though time and custome hath weakened their estimation in respect of the former.



The Atchiuement of a Knight.

This *Atchiuement* belongeth to the right worshipfull Sr. *Iohn Scudamore*, of *Hornlacy* in the County of *Hereford* Knight, *Standerd-bearer* to her late Maiesties honourable Band of *Gentlemen Pensioners*, and is thus *Blazoned*. Hee beareth

beareth foure Coats quarterly, as followeth, viz. The first is *Gules*, three *Stirrops* Leathered and buckled *Or*, for his *Paternall Coat*, by the name of *Scudamore*. The second is *Azure*, two *Barres gemewes* and a *Lion passant*, in *Chiefe Or*, by the name of *Tregos*. The third is *Argent*, a *Fesse Gules*, betweene three *Rozels Sable*, by the name of *Ewias*. The fourth and last is *Ermine*, two *Barres Gemewes*, *Gules*, by the name of *Huntercombe*. Insigned with an *Helmet* fitting the degree of a *Knight*, as hath beene formerly shewed, *Manteled gules*, *Doubled Argent*, and for his *Crest* within a *Crowne Or*, a *Beares foote Sable*, *Armed*, *Gules*. And to make his *Atchivement* in all points compleate, he hath annexed this *Motto* or *Devise* placed in an *Escrole* vnderneath his *Shield*, *SCVTO AMORIS DIVINI*. Manifesting thereby his confident affiance in the most puissant protection and neuer failing helpe of the *Almighty*, against all aduerse euent and occurrents : grounding his assurance vpon the saying of the kingly Prophet *Dauid*, Psalm. 5. 13. *For thou Lord wilt give thy blessing to the righteous, and with thy fauourable kindnesse wilt defend him as with a shield*. This noble Knight hath so honourably deserued, both of his *Countrie* in generall, by procuring (together with his worthy Lady) the building of the goodly Bridge neere vnto *Rosse*, ouer the *Riuer Wyre* ; and likewise of my selfe in particular ; as I held my selfe obliged in a double band of louing respect to yeeld him in this place, this due acknowledgement of his worthy vertues.

Cambden. in Brit. in Ordine Anglie.

The Title of a *Knight*, is amongst most *Nations* borrowed from *Horsmanship*, whereof the *Italians* call them *Canalier*, the *Frenchmen* *Cheualier*, the *Germans* *Reiter*, the *Welshmen*, *Marchog*, of *Riding* ; but the *Saxon* word *Cnyght*, whence ours seemeth to be taken, signifieth, an *Attendant* or *Servitor* ; whence (in likely-hood) the terme of *Seruitium Militare*, Knights seruice, hath since been appropriate to their tenures. No man is borne to this dignity (as to other degrees they are) but receiueth the same by *Creation*, either from the *King* himselfe, or from the *Generall*, of his *Army*, either for a *Remuneration* of *Martiall* prowesse, or for prudent administration of *Ciuill gouernment*, or for encouragement vnto either imploiment.

Knight Bachelor.

Wherefoeuer you shall finde this word *Knight*, without any adiunct, you must take the same to be meant of a *Knight Bachelor* (which is a *Knight* of ordinary creation,) otherwise it should be said, a *Knight* of the *Garter*, of the *Bath*, of *St. Michael*, du *Sanct Esprit*, of the *Toyson*, of the *Annunciation*, &c.

Forme of making a knight, Cambden. Jb.

The manner of making a *Knight*, or *dubbing*, (as it hath beene anciently termed) Master *Cambden* sheweth you, saying : *Nostris temporibus qui equitrem dignitatem suscipit, flexis genibus educto gladio leniter in humero percutitur, Princepsq; his verbis Gallicè affatur : Sois Cheualier, au nom de Dieu*, which is as much to say, as *Be a Knight, in the name of God* : Afterwards he saith, *Auances Chenalier*, that is to say, *Arise up Knight*. But *Knights* of other *Orders*, as the *Garter*, *Bath*, &c. haue other solemne *Ceremonies of Creation*, as is at large set forth in the booke of *Honour Military and Ciuill*.

This



THIS is the *Atchiuement* of the right Honorable Sr. Robert Spenser Knight, Baron Spenser of Wormeleiton in the county of Warwicke, most worthily aduanced to that degree by our Soueraigne Lord King James, *Anno regni sui primo*, in regard of his Lordships many Noble vertues befitting that Dignity, who beareth eight *Coats* marshalled in one

Shield, as followeth, viz. First, quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret Topaze*, ouer al on a *Bend Diamond* three *Escalops*, of the first, being the ancient Coat belonging to this noble Family, as a branch descended from the *Spencers*, Earles of *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse Ermine* between six *Scamewes heads Errased*, *Pearle*, borne also by the name *Spencer*. The third is *Ruby*, three *Stirrops* leathered in *Pale Topaze*, by the name of *Deuerell*. The fourth is *Topaze*, on a *Crosse Ruby*, five *Estoiles Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheueron* betweene three *Cinquetoiles* pierced *Ruby*, by the name of *Warsteede*. The sixth is *Ermine* on a *Cheueron Ruby*, five *Beisants*, a *Cressant* in *Chiefe* of the second by the name of *Graunt*. The seventh is *Pearle*, on a *Bend* between two *Lions Rampant*, *Diamond*, a *Wiuern* with the wings ouert of the first, by the name of *Rudings*. The eight and last is party *per Cheueron*, *Saphire* and *Topaze*, three *Lions* passant, gardant, counterchanged, a *Chiefe Pearle*, by the name of *Catlyn*, all within the escocheon. And aboue the same, vpon a *Helme* fitting the degree of a *Baron* a *Mantle Ruby*, doubled *Pearle*, thereupon within a *Crowne Topaze*, a *Griffons* head with wings displaid *Pearle*, gorged with a *Gemew Ruby*. And for his *Supporters* on the *Dexter* side a *Griffon* parted *per Fesse*, *Pearle* and *Topaze*, gorged with a *Collar Diamond*, charged with three *Escalops Pearle* whereunto is affixed a *Chaine* reflexed ouer his loines *Diamond*, armed *Ruby*. And on the *Sinister* side a *Wiuern Pearle*, Gorged also with a *Collar*, wherunto is affixed a *Chaine* reflexed ouer the hinder parts *Diamond*. His *Motto*, DIEU DEFENDE LE DROIT, *God defend the right*; being a worthy testimony both of his own honourable affection to right and equity, and also of his Lordships repose and confidence, not in the assistance of earthly honour and wealth, but in the onely prouidence of the al-righteous and al-righting God. This noble Lord being a president and paterne of all honourable vertues, munificence, and affection to *Heroicke* profession and knowledge; I (out of the obligation of my deuoted mind) thought it best to produce his Coat-armour, as the paterne of all other *Atchiuements* of that degree.

Of Barons.

THE reason of the name of *Barons* is not so wel known in *England*, as is their greatnesse. Some deriue it from a *Greeke* word, *Baru*, signifying, *Grauity*, as being men whose presence should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Par-homines*, *Peeres*, or men of equall dignity; the *Germans*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Lasford*, (whence our word *Lord*) and the *Danes* called them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe Cities, and *Gentlement* of certaine possessions enioying that Title; and about those times euery *Earle* had a certaine number of *Barons* vnder them, as euery *Baron* had *Capitaneos* vnder him. But times haue altered the limits of this Honour, *Barons* being now reputed no lesse absolute *Lords*, though lower then *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with vs a *Baron* is reputed the first step of *Nobilitas Maior*.

In which respect some haue thought that in *Atchiuements*, none vnder a *Baron*, may vse *Supporters*; but by ancient examples, we shall find that *Knights Bannerets* also had that Ornament allowed them, and therefore though a *Banneret* hath a middle place betwixt Ordinary *Knights* and *Barons*; yet I haue omitted his *Atchiuement*, the difference being so little betwixt it and the *Barons*. *Banneret* (or *Baronet* as some will haue it) by some is deriued from *Banner-rent*, because in their *Creation*, after certaine *Ceremonies*, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Bannerhiers*, was the originall both of *Barons* and *Bannerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this Land.

The Atchievement of an Earle.



This *Atchievement* appertaineth to the right *Noble* and wor thy *Family* of the *Howards*: but thus *Marshalled* is here peculiarly set forth for the particular *Insignes* of the right *Noble, Learned* and truly *Honourable, Henry Lord Howard Earle*

Earle of Northampton, Baron of Marbhill, Constable of the Castle of Doner, Lord Warden, Chancellour and Admirall of the Cinque ports, Lord priuie Seale, Knight of the most noble Order of the Garter, and one of his Maiesties most honourable Priuie Counsell. Which noble Earle beareth quarterly foure Coats. The first whereof is Ruby, a Bend betwene sixe Crosse Crosets, Fiebee Pearle, and is the Paternall Coat of the said most noble Family. The second is Ruby, three Lions passant, Gardant Topaze, in Chiefe, a Labell of three points Pearle, by the name of Brotherton. The third is Checky, Topaze, and Saphire, by the name of the Earle Warren. The fourth and last is Ruby a Lion Rampant, Pearle, Armed and Langued Saphire, by the name of Mowbray, bearing for his difference a Cressant Saphire, all within the Garter. And about the same vpon a Helme a Mantle Ruby, doubled Pearle, next vpon which is placed a Chapeau Ruby, turned vp Ermine, Insigned with a Lion passant, Topaze, Armed and Langued Saphire, Crowned Pearle and gorged with a File of three points of the last, supported with two Lions, Pearle, differenced on their breasts, Saphire. And for his Motto, to make the same Atchiuement absolute, these words in a Scrole (expressing his Lordships sincere and most vnfaignedly deuoted affection) VNI ET VNIVOCE.

The greatnesse of this Family may be a great reason of my proposing this Atchiuement, *Instar omnium*, for a paterne of the Coat-armors of Earles; but when I cast my thoughts in particular on the Magnifick disposition and Heroicke qualities of this Noble Earle, whom al professions of Learning acknowledge for their most Honored *Mecenas*, and my poore endeauours haue alwaies found a benigne countenancer; I find my selfe deeply obliged in duty to leaue in publike this poore testification of my humble affection and vnaffected deuotion to his most honourable Lordship.

Of Earles.

The Title of an Earle is very Ancient, the Dignity very Honourable, their calling being in signe of their greatnesse, adorned with the lustre of a Coronet, and themselves enobled with the Stile of Princes.

Comites, among the Ancient Romans, were the Counsellors and neere Adherents to their highest Commanders: which Honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them *Ealdarmen*, the Danes, *Eorlas*; they being (as may sceme) at first selected out of the rest of the Nobility, for commendation of their Gravity, Wisdome, and Experience.

Betwixt an Earle and a Baron is the dignity of a Viscount, whose Atchiuement I haue omitted in respect that the same is chiefly differenced from the Atchiuement of an Earle in this: that the Viscounts is adorned with a Chaplet of sleighter making, then the Coronet which beautifieth the Earles Escutcheon. And so likewise may be said of Marquesses, which being next degree aboue an Earle, their Atchiuements haue onely this difference, that their Coronets, are wholly flowred, whereas the Earles are but partly flowred, and partly Pyramidall.

The

The Atchiuement of a Duke.

This *Atchiuement* pertaineth to the (right High and Mighty Prince, the (second Sonne of our Soueraigne Lord the King) Charles, Duke of Yorke and Albany, Marquesse of Ormonde, Earle of Ros and Lord of Ardmannoch. And is thus *Blazoned*. Quarterly quartered.

der as followeth : The first *Iupiter*, there *Flowres de Lices Sol*, quartered with *Mars*, three *Lions* passant gardant in *Pale*, *Sol*. The second, *Sol*, within a double *Tressure* Counterflowed a *Lion Rampant*, *Mars*. The third *Iupiter*, an *Irish Harpe*, *Sol*, fringed *Luna*. The fourth and last quarter, in all points as the first. Over all on the chiefe part of the *Escutcheon*, a *File* with three *Lambeaux*, *Luna*, each charged with as many *Torteauxes*. Aboue the *Shield* a *Dukcale Crowne*, aboue the same an *Helmet* fitting his high *Estate* : and thereupon a *Mantle* *Mars*, doubled *Ermine*. And for his *Crest*, vpon a *Chapeau* or *Cap* of *Estate* *Mars*, turned vp *Ermine*, a *Lion* passant gardant, Insigned with a *Crowne* *Sol*, *Armed Iupiter*, & gorged with a *Lable*, charged as aforesaid : Supported by a *Lion* gardant, furnished in all respects as his *Crest*, the *Chapeau* excepted. As also by an *Vnicorne*, *Luna*, *Armed* and *Vnguled*, *Sol*, gorged with a *Crowne*, whereunto is affixed a chaine passing betweene his fore-legs and reflexed ouer his backe of the last. And vnderneath this last mentioned *Crowne* a *File* in all respects as the former, the same being the speciall difference belonging to his *Graces Dukedome* of *Yorke*. Both which *Supporters* doe stand vpon a *Compartment*, placed vnderneath; in the middest wherof, to make his *Graces Atchieuement* perfect and compleat is placed this his *Motto*.

Of a Duke.

That the *Titles* of *Dignitie*, were primitiue (for the most part) taken from *Militarie* imployments, may appeare from the lowest steppe of *Gentry*, to this which is neere vnto the highest amongst vs, and in some Countries is the highest of all ; For as the *Esquier*, the *Knight*, the *Banneret*, haue their *Denominations* for some place, and seruice in the *Camp*, so hath the *Duke* also, which in his originall, signified nothing but a *Generall* or *graund Chieftaine* ; till the *Dignitie* became *Hereditarie* to their issue. At which times, when many enioied the same *Hereditarie* honor, occasion was giuen, of erecting euen amongst *Dukes* also another *supereminent* Title, of *Arch-Duke*, a name wel known in *forraine* parts, but neuer entertained in this *British* *Iland*.

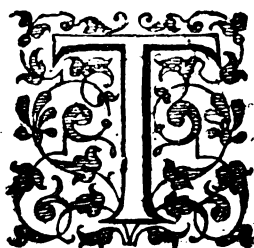
The high dignitie of *Duke* of *Yorke*, hath been a long time born by the second sonnes of the *Kings* of this *Land*, though of elder times *Yorke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crown*, as appeareth by *K. Richard* the first, who hauing conferred the title of that County on his Nephew *Otho*, *Duke* of *Brunswike*, the *Yorkshire* men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and see him face to face*. With which testimonie of their great zeale and affection their *Soueraigne* tooke so great contentment, that hee bestowed on his Nephew the *Earledome* of *Poictou* in exchange, and reserued the Title of the *Earledome* of *Yorke* to himselfe. Since which time, it became a *Dukedome*, and hath been reputed of long time the prime Title of this *Kingdome*, next to the *Principalitie* of *Wales*.

Here might bee expected, that the *Atchieuement* of the most Noble and Excellent *Prince Henry*, *Prince* of *Wales*, &c. should be inserted; to exemplifie in that most *vertuous*, *religious*, and *peerlesse* *Prince*, the bearing & blazoning of such *Princes* as are in heighth of *Dignity* next to *Soueraigne Kings* ; but because the difference thereof and this next ensuing *Atchieuement* of *Soueraigne Ensignes* is in effect so little (being onely a *Labell* of three *Points*) I thought fittest to comprehend it vnder the *Ensignes* of his *Maiesty*, in whom is comprized the happinesse and welfare of all true hearted and religiously affected *Subiects*.

The



The Blazon of our Soueraignes Atchievement.



HE most High and Mighty Monarch, IAMES, by the grace of God King of great Britaine, France and Ireland, Defender of the onely true Apostolicall faith &c. beareth for his Highnesse Soueraigne Ensignes Armoriall; these most Roiall Coat-armours, quarterly quartered as followeth; viz. Principally in the first *Iupiter*, three *Flowre de Lices*, Sol, for the Regall Armes of France, quartered with the Imperiall Ensignes of England, that is to say, *Mars* three *Lions* passant gardant in *Pale*, Sol. Secondly, Sol, within a double *Tresfure* Counter-flowred a *Lion Rampant*, *Mars*, for the Roiall Armes of Scotland. Thirdly, *Iupiter*, an *Irish Harpe*, Sol, Stringed *Luna*, for the Ensigne of his Maiesties kingdome of Ireland. The fourth and last quarter in all points as the first. All within the *Garter*, the chiefe Ensigne of that most Honourable Order that was instituted by the most famous King, Edward the third: about the same an *Helmet* answerable to his Maiesties Soueraigne Iurisdiction: vpon the same a rich *Mantle* of cloth of Gold, doubled *Ermine*, adorned with an Imperiall Crowne and surmounted by a *Lion* passant, gardant, Crowned with the like: Supported by a *Lion Rampant*, gardant Sol, Crowned as the former: and an *Unicorne Luna*, gorged with a Crowne thereto a *Chaine* affixed, passing betwene his fore legs, and reflexed ouer his backe Sol. Both standing vpon a compartment placed vnderneath, from the midst whereof issue the Roiall Badges of his Maiesties chiefe Kingdomes of England and Scotland, to wit, the *Rose* for England, and the *Thistle* for Scotland. And in the Table of the Compartment his Highnesse Roiall Motto, DIEV ET MON DROIT. Thus haue I finished the Blazon of these his Maiesties most Roiall and Monarchal Ensignes, and therewithall the scope of my intended poore Trauels.

It hath been questioned, sith these Armes are peculiar to the English Soueraigne, wherefore the Armes of France should haue the preheminence in *Marshalling*. But the reasons thereof are diuers: as first, because the Kingdome of France, is the greater: secondly, because these *Flowre de Lices* from their first bearing haue been the Ensignes of a King; and those of England deduced only from *Dukedomes*. For the Conqueror (as Duke of Normandy) brought in for his Coat-armour, two *Leopards*: I say deduced, because the Kings of England after the Conquest did beare two *Leopards*, (the Ensignes of the Dukedome of Normandy) till the time of King Henry the second, who (according to the receiued opinion) by marriage of Eleanor daughter and heire of the Duke of Aquitaine and Guyon, annexed the *Lion*, her paternall Coat, being of the same Field, Metall, and Forme with the *Leopards*, and so from thence forward they were iointly marshalled in one Shield and Blazoned three *Lions*. A third reason may be giuen, for that at the first quartering of these Coats by Edward the third, question being moued of his title to France, the King had good cause to put that Coat in the first rancke, to shew his most vndoubted Title to that Kingdome, and therefore would haue it in the most perspicuous place of his *Escutcheon*.

These Soueraigne Ensignes haue I thought fittest to produce in this last, but highest place, because all the smaller streames of Nobility (with which I began according

according to the vsuall order of precedence in all solemnities of State, by degrees from the least ascending still to the greatest) doe both take beginning and ending in this full *Ocean of Maiefty, Generosity, Nobility*, and al wordly *Eminency and Honour* whatsoever.

Kings being vpon Earth Lieutenants of the All-powerfull God of Hea- Kings Gods
Lieutenant;
uen, no vnderstanding man will doubt, but that, as God is the fountaine from which, and the *End* vnto which, all *spirituall Graces* doe flow, and tend; so also the King is the highest Spring and bestower of all *earthly Noblenesse*, and his estate likewise is the principall thing, for vpholding whercof, the *Powers, Honours*, and *Endeuours* of all truly *Noble*, are to be imployed, and (if need be) also hazarded.

The chiefe attributes of God, are, his *power, wisdom, goodnesse*; in all which the nearer any King commeth to the imitation of that prime *Idea*, the more truly doth he deserue that glorious name, and expresse the noble nature of a King. Which all *Countries* (in part) haue shewed by the seuerall Titles giuen to their *Soueraignes*: most *Nations* calling them, *Reges*, for gouernment, which cannot be as it should be, without the said three *Regall properties*; and the *Saxons* (our ancestors) called them Kings, of Cynning, a word signifying both *cunning* or *wisdom*, and also *power*, whereby all Kings can doe much more then good Kings will doe. The chiefe
attributes of
God.

The beginning of Kingly power, was from the first created man, who was made an absolute (but fatherly) *Soueraigne* ouer all; and the necessity of such a *Chiefe*, was so great euen in the eie of *Nature*, that as there are no flocks or herds of beasts but haue one leader of their owne kinde, so there is no *Nation* so brutish or barbarous, but haue found the necessity and vse of hauing a King ouer them, to rule them, and administer iustice to them, which is the prime office of a King: and that such hath alwaies beene the office of *Kings* of this our *Iland*, our own ancient and learnedst *Lawyers* testifie: For *Rex* (saith *Bracton*) *non alius debet iudicare, si solus ad id sufficere possit, &c.* Whence a latter learned *Lawyer* gathereth most truly, that though the King substitute other to minister iustice vnder him, yet himselve is not discharged of that authority, when himselve please, (as often our Kings haue done) in persons to sit and take notice of causes; and likewise the Roiall Oath at his *Coronation* runneth, *Facies, fieri in omnibus iudicijs tuis equam & certam iustitiam, &c.* And that such was the Kings absolute *Iurisdiction* in this *Kingdome* before the *Conquest* also, the same *Author* so copiously prooueth, that it is ignorance to deny it, and folly to enlarge the prooffe of it. And yet saith *Aeneas Siluius*, It is the manner of *Kings* in writing to vse the plurall number, as *Mandamus, Volumus, Facimus, &c.* As appeareth, *Epist.* 105. where he saith, *Reges cum scribunt, etsi dominatum habent ut quicquid placet, Legis vigorem habeat; ea tamen moderatione vtuntur cum scribunt, ut aliquid precipientes non se solos videri velint fecisse, sed cum aliorum consilio.* They do temper their *Soueraigne Iurisdiction* with such moderation, that it may appeare they prescribe and command not without counsell and aduice of others. Beginning of
kingly power.

Bracton.

Lambert his
Archaion.

Aeneas Sil.
nius Epist.
105.

The mode-
ration vsed
by Kings.

Touching the greatnesse of the *Kings* of this *Iland* and precedence before any other *Kings*, these are two maine reasons. First, that the King of this *Land*, *Lucius*, was the first *Christian King* of the world, as also *Constantine* the first *Emperour*, publicly planting *Christianity*. Secondly, for that of all *Kings Christian* The greatnes
of our Kings
of England.

stian the King of Britaine is the most (and indeed onely) absolute *Monarch*, he being no way subordinate to any *Potentate*, *Spirituell* or *Temporall*, in causes either *Ecclesiasticall* or *Ciuill*, as other *Kings* are, through their owne default.

Moreouer, the King of England is both *Anointed*, as no other King is, but onely the *French*, of *Sicile*, and of *Ierusalem*: and he is also *Crowned*; which honor the *Kings* of *Spaine*, *Portugall*, *Aragon*, *Nauarre* and many other *Princes* haue not. God grant that as our Country hath beene blessed with prerogatiues aboue all other *Kingdomes*, and with the blessing both of all earthly *felicities* and heauenly *graces*, beyond any other, and with more puissant, victorious, learned, religious *Kings*, then all the people whatsoeuer (as the world seeth at this day) so wee may goe beyond all Nations in thankfulnessse to so mercifull a God, and in dutifulnesse to so gracious a *Soueraigne*; whose *Crowne* let it flourish on his *Roiall* head, and on his *Posterities* till the *Heauens* leaue to moue, and *Time* bee no more. Amen.

(. . .)

FINIS.

To the Generous Reader.

*My Taske is past, my Care is but begunne ;
My paines must suffer censures for reward :
Yet hope I haue, now my great paines are done,
That gentle Spirits will quite them with regard,
For when my loue to Gentry heere they finde,
My loue with loue they must requite by kind.*

*But if th'ungentle Broode of Enuies Groomes,
Misdoome my paines ; no force, they doe their kinde,
And I'le doe mine : which is to scorne their Doomes,
That vse unkindly a kind wel-willing minde.
Thus I resolute: Looke now who will heereon,
My taske is past, and all my care is gone.*

I. H.



A Conclusion.

BVt *H E* alone, that's free from all defect,
 And onely cannot erre (true *Wisedomes* Sire)
 Can, without error, all in *All* effect :
 But weake are men in acting their desire.
 This *worke* is filde ; but not without a flaw ;
 Yet fielde with *Paine, Care, Cost*, and, all in all :
 But (as it were by force of *Natures* Law)
 It hath some faults, which on the *Printer* fall.
 No *Booke* so blest that euer scap't the *Presse*
 (For ough I euer read, or heard) without.
Correctors full't of *Art*, and *Carefulnesse*,
 Cannot preuent it ; *Faults*, will flie about.
 But, heere's not many : so, the easier may
 Each gentle Reader rub away their staines :
 Then (when the verball Blots are done away)
 I hope their *profit* will excede their *paines*.
 Besides ; it may be thought a *fault* in mee,
 To haue omitted some few *differences*
 Of *Coronets* of high't, and low't degree ;
 But this I may not well a *fault* confesse :
 For, twix't a *Duke*, and *Marquesse Coronets*
 Is so small * ods that it is scarce discern'd,
 And twixt an *Earle* and *Vicounts* Frontilets
 The ods is like : so needlesse to be learn'd.
 Then these are faults that Reason doth excuse ;
 And were committed wilfully, because
 Where is no *difference* there is no abuse,
 To *Grace, Armes, Nature, Order*, or their Lawes.
 This breakes no Rule of *Order* ; though there be
 An *Order* in Degrees concerning *This* :
 If *Order* were intring'd ; then should I flie
 From my chiefe purpose, and my *Marke* should misse.
O R D E R, is *Natures* beauty : and the Way
 To *Order*, is by *Rules* that *Art* hath found :
 Defect, and Excesse in those *Rules* bewray,
Order's defectiue, *Nature's* much deform'd.
 But *O R D E R* is the Center of that *G O O D*
 That is vnbounded ; and *All* circumscribes ;
 Then, if this *Worke* hath any likelihoode
 Of the least *good*, the *good* to it ascribes.

* But in (now)
Mr. Garters
Booke of
Honor Mili-
tarie and Ci-
uill the diffe-
rence (such
as it is) doth
appeare, to
which I refer
the Reader.

In

In *Truth, Grace, Order*, or in any wife
 That tends to *Honour, Vertue, Goodnesse, Grace*;
 I haue mine *Ends*: and then it shall suffice,
 If with my *Worke* I end my vitall *Race*:
 And, with the *Silk-worme*, worke me in my *Tombe*,
 As hauing done my duty in my *Roome*.

Finis coronat Opus.

IOH. GVILLIM.



LONDON.

Printed by *William Hall*, and are to
 be sold by *Raphe Mab.*

1610.

160

160

